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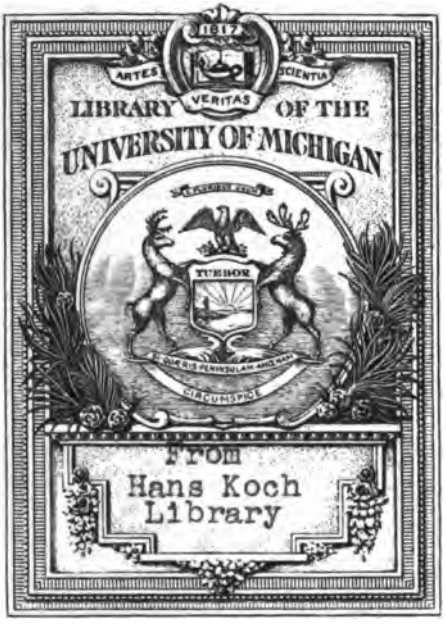

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THE TREE IN THE MIDST

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'Opus quod operatur Deus a principio usque ad finem'

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The Tree in the Midst

A Contribution to the Study of Freedom

BY

GREVILLE MACDONALD, M.D.

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1904

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PREFACE

No preface should be needed to any work that has striven for lucidity as its justification. To begin an argument by explaining its scope and method should involve neither more nor less than the writing of the book. For, if the author seek to sum up his reason for writing and can do so in a few introductory words, his reader need not pass beyond the preface. But, on the other hand, if the work is worth reading, it should prove but the most concise means which the author can find for saying what he must.

Nor does a work other than proclaim its futility if it needs vindication. Its public, not its author, must be its apologist: else it fails in its intent. If it prove but play for the critic's pen, its writer had served his offspring best by seeking a millstone for its neck.

Nevertheless, a few words may be spoken to the reader, before he embarks upon a not altogether easy undertaking, to forestall misapprehension. The book in the course of its argument would doubtless remove such risk; but if, by a word or

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two that could find no right place in the earlier pages, the reader is saved from the pain incurred when criticism usurps the pleasure of understanding, some benefit may accrue to both giver and receiver as well as to the matter necessitating their intimacy.

The book deals with ethical philosophy; and the two prefatory remarks are these.

The first is that I make no claim to an academical study of my subject. Yet have I striven to learn: otherwise I could not be justified in believing that my labour might prove useful to others. It is generally admitted that, at any rate in certain directions, the conventionalities of the schools may be hostile to that freedom which is essential to him who would advance. Had Keats acquired the classical education, without which his critics held his *Endymion* to be unpardonable, he might never have given us that which has become classic because of its originality. Had Burns been cursed with the pedantries that his patrons sought to instil into the ploughman's heart, the world had been poorer and poetry had slept yet longer. And the dangers of the schools beset humble teachers and learners no less than the prophets and poets. Many are the masters who, because of their schools and their churches, have neglected the opportunities offered by an inspired enthusiasm. Many are the students who, in acquiring too much knowledge, have relin-

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quished the rights of thought and have thus fallen foul of their ideals.

The only equipments necessary for original work, whether in science, literature, or art, are materials, the ability to use them, fearlessness of the possibilities they present, and a profound belief in the work's urgency. Granted these, and the learners may walk beside the learned. The schools are more necessary to the timid than the valiant; for the lack of learning will not hold him in ignorance who is intent upon wisdom. In philosophy, which is the love of wisdom, the only materials needed for its service are man and his environment. The materials are common enough to each who, in using them, creates new environments for their supply. What his re-agents are to the chemist, his neighbour and himself are to the philosopher; and neither genius nor lore are needed to put such re-agents to account. Therefore may we become philosophers without having studied Plato and Aristotle, or Hume and Kant.

And my second remark is this. If the true use of our materials depends solely upon our seeking to understand them by the sunlight of nature rather than to label them by the rushlights of convention, we must not hesitate if the work carries us into regions some hesitate to explore. To study ethics is to seek the understanding of man. To understand man necessitates much, and not always pleasur-

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able, introspection. In other words, it is impossible to study philosophy without using the materials next to our hands. And these are ourselves. As the chemist can make small progress in his investigations unless the ideas that inspire him are utilitarian, so the philosopher will but be groping in the dark if he fail to consider his labour as of human and personal advantage: we cannot study the nature of man unless impelled by a belief in its ethics and helped onwards by a hope of strengthening their claims. Without certain tools which I have employed my argument would have failed. Without using them in the light of their possibilities I had found neither satisfaction in the labour, nor hope that others might pick up the clue which has led me and let it carry them further.

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SYNOPSIS OF THE SUBJECT

(The bracketed figures refer to the pages of the book.)

CHAPTER I

INTRODUCTION

I. The Law of Heraclitus.
II. The Three Estates.

I. The Law of Heraclitus.

(1) Harmony, not discord, is the law of the universe. The law of Heraclitus, that Being stands only in virtue of Becoming, is the keystone of the argument; the purport of which is (4) the emancipation of man, which, with its questions of Why? and Wherefore? have bred philosophy since men began to think. The two views of evolution, chance and purpose. (5) The knowledge of to-day and the wisdom of all time contrasted. (6) With all its change of system one idea has ever prevailed with philosopher and poet, that man is a free agent. This idea, the basis of our inquiry and the master-key to all its intricacies, is teleology. (9) The necessity of defining knowledge and wisdom, science and philosophy. Philosophy stands between science and art. Knowledge is utilitarian, wisdom ethical. (10) Facts and laws of science will frequently be given as essential to that understanding of law, physical, vital, and ethical, which is not the privilege of the technically scientific alone.

(a) *Science, Imagination, and Philosophy.*

(11) While our data must be scientific, our methods may be artistic. The labours and victories of science declare her limitations, and do not touch the great questions that assail all men, nor account for the forces not measured in the laboratory.

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(13) Poetry looks beyond these forces and likewise seeks truth. (14) Philosophy knows that no question is without its answer, if but we could hear it. (15) The scientist's dislike of the methods of art is just from his standpoint; yet the ideal forces are no less real even if they appear unutilitarian. (18) The artistic method of definition justified.

(b) *The Meaning of Progress.*

(19) The law of Heraclitus is the law of the higher progress, still in evidence in spite of our measuring it by dividends. (21) Definitions of true progress in science. In human life it is seen in the faculty of expressing itself through art, and especially in literature.

(c) *The Poet's Justification.*

(22) Poetry has ever been a greater force in education than science, and philosophy dares no more repudiate its methods than the facts of science. (24) The scientist offers sight to the seeing, the poet gives sight to the blind. (26) Shakespeare has done more for education than Kant.

II. The Three Estates.

(27) The developments of Heraclitus' law. If life exists for what it will become, it exists no less in virtue of what it has been. (29) The emancipation of man may be traced through three estates: (*a*) that of Egoism, (*b*) that of Altruism, and (*c*) that of Transcendentalism. Utility, whether mundane or ultramundane, must be the basis of this evolution.

CHAPTER II

THE FACE OF THE WATERS

I. The Manifestation of Being in Form, Structure, and Material.
II. The Face of the Waters.
III. The Purpose in the Law.
IV. The Truth of Appearances.

(35) The text proposes a further pursuit of the law of Heraclitus, though the methods may vary. (37) Man begins in the

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state of Egoism, life being a determination to express itself. Yet Egoism, being inconceivable without others to whom the individual is expressed, is thus dependent upon Altruism. (38) These with Transcendentalism are mutually dependent, and correspond with the σῶμα, ψυχή, and πνεῦμα of Paul.

I. The Manifestation of the Ego in Form, Structure, and Material.

(39) This chapter deals with the manifestation of the Ego, and discusses the ideal relations of Form, Structure, and Material as together producing the phenomenon of Being in Becoming. (40) Definition of this triune fact.

II. The Face of the Waters.

(41) The wave moving over water used to symbolise in analogy the relation of form, structure, and material. (42) Further definition of these ideal attributes in the wave. Their analogy with the manifestations of Life. (43) The fallacy of supposing that Form can exist without its fellow components. (48) The form of the wave is indestructible because a form of motion, and therefore we may surmise that (49) vital power, which has power to control all modes of motion, is indestructible also. The materialist's objection answered. (50) Importance in distinguishing between analogy implying community of reason, and illustration involving merely symbolic suggestion. (53) Form the tyrant of structure in minerals also. (54) Form in the organic and inorganic worlds contrasted. In that there is steady increase in quantity, in this there is change only in manner. (56) In crystals the ultimate molecules are identical with one another as with the whole; in man, few ultimate particles are absolutely identical, and none resemble the whole.

III. The Purpose in the Law.

(58) That Idea must be the motive force of the universe is a conception essential to the philosopher. (60) Purpose, the ideal force of change in vital manifestation, as distinguished from

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inorganic phenomena which appear purposeless. (61) Aristotelian definition of Essential Substance as consisting in power, purpose, and consummation. (62) Plea for the truth of appearances and the harmony of accidents. (63) Importance of justifying the self-evident lest the arrogance of science and commerce mock us.

IV. The Truth of Appearances.

(64) Truth in appearance depends upon obedience to ideal form. (65) Final remarks in definition of the word *facts*, which are our commerce, and truths, which are the ethical advantages to which facts administer. (67) Scientists must not forget the reality of Truth, or poets the exigency of fact. (70) Neither the religion of Science nor that of the priesthoods gives what men demand. (71) Science, if served and not worshipped, must lead men to her mistress Wisdom, who will show them the truth.

CHAPTER III

INSUBORDINATION AND EVOLUTION

I. The Singleness of Life.
II. The Ethics of Insubordination.
III. Adam's Revolt.
IV. The Theory of Evolution.

I. The Singleness of Life.

(75) Ground to be cleared before arriving at subject. The singleness of natural law: it dominates man and amœba, and by its operations progress in evolution takes place. (76) Life not only lives but is creative. (77) Phenomena that can be studied before our eyes must be the clue to those of the past in every aspect of life. (78) The evolutionist's notion as to the opposition of man's work to that of the cosmic law is no more consistent with natural revelation than is the theologian's idea of the duality in man's moral nature. (79) Paradox is stupidity or true speaking according as we fear or face its accusation.

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II. The Ethics of Insubordination.

(81) Insubordination to be proved essential in evolution. (83) Whatever is, is right until something better become possible. (85) The contradictions in insubordination. (86) Disruption is not progress, and freedom at rest is bondage. (87) The true work of the prophet. (89) Agreement as to terms insubordination and disobedience.

III. Adam's Revolt.

(90) The serpent in Eden symbolises the innate desire for evolution, which desire is called variation in biology, imagination in psychology. (93) The law of Eden designed as much for its ultimate disobedience as for its disciplinary necessity.

IV. The Theory of Evolution.

(a) *The Spirit of Variation in Species.*

(93) The understanding of the general in the particular and the past in the present is the basis of all discovery. (98) The minds of Heraclitus and Democritus contrasted. (102) The Origin of Species, and natural selection defined. (104) The power observed in the production of variations in man is the same that has operated throughout the scale of evolution. (106) Environment makes possible the play of the tendency to variation which is innate in all. (108) General considerations of the importance of environment in determining complexity in individual life. (112) Difficulties in accepting the theory that imagination in man is identical with the power of variation in life. (113) If imagination has no counterpart as a force in humble forms of life, then is man a special creation, which we now rightly deny. (114) Evolution actually taking place in our midst, in function and capacity for embracing environment, if not in structure. Shakespeare differs more from the aboriginal than the aboriginal does from the ape, although structure in the last two is so different. (116) Advance now in progress in spite of the deplorable decadence.

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(b) *The Facts of Evolution and Defects of the Theory.*

(118) This section needed that the reader may understand more exactly what evolution means to the biologist. Its three cardinal points. (120) Difficulties in accepting all the tenets of the law of variation. (124) Insufficiency of the theory of accidental variation.

(c) *The Inheritance and Bequeathing of Purpose.*

(127) The three points in heredity: (i) that all things are inherited; (ii) that new variations, appearing because of the inherited faculty of acquiring them, may be transmitted; (iii) that, though transmitted, they may lie dormant through one or more generations. (128) All the bequests in life are solely in virtue of the inheritances. (129) Growth and variation are as much the rule of life as gravitation is of matter. (131) All evolution is the result of an inherited, unrecognised and greatly unused, power of purpose in illimitable perfecting. (134) If all be due to heredity, whence the initial inheritance? All law but expresses the relation of means to its end, and evolution is no exception. (135) Inquiry as to the logic of evolution by accident.

(d) *The Office of the Environment.*

(136) The importance of environment in fostering or even evoking variation. This is seen in our personal and racial education. (139) New variations compel the environment to their service as obviously as the reverse. The bird creates the environment of its nest, and man desires and makes new fields of work, though his old environment had been safe and easy. (140) The garden of Eden symbolises the easy environment that yet breeds discontent. Each man carries in his bosom the seed of the Tree in the Midst. (142) Man's Art *versus* the Cosmic Law. (144) His mastery of his environment. (146) The environment's frequent mastery of man and his consequent degeneration. Summary of argument to the point of man's discovery of his personal freedom. (148) Emancipation of his will to be next discussed.

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CHAPTER IV

THE EMANCIPATION AND WORK OF THE WILL

I. The Will's Growth in the Service and Denial of Self.
II. The Realisation of Will in Self-Consciousness.
III. The Work of the Will.

(151) Ethics are the laws of love; without ethics there is no will; therefore the will's emancipation depends upon the growth of love. (152) Love is born of mutual service. (153) Freedom must be earned rather than accepted as a dole.

I. The Will's Growth in the Service and Denial of Self.

(153) Ground to be cleared before the emancipation can be understood. The genesis of Will in self-interest is not ethical; and we now discuss the freedom of will in service; but (156) there is no paradox in the two ideas. (157) The law of mutual service found throughout the animal and even the vegetable kingdoms. The colony of the daisy. (159) If the intuition to serve others or deny self, in obedience to an all-pervading law, detracts from individual merit, it exalts our feeling or knowledge of purpose in that law.

(a) *The Story of the Bee.*

(161) Man's obedience to the unknown law illustrated in the communal life of the beehive, which will also teach us that emancipation from self-interest is incompatible with the ideals of ascetic or socialist. (164) Self-consciousness in personality is not implied in intellectuality. (167) The loss of self-interest has led to cessation of evolution. (168) Man's service in altruism is freedom, the bee's is slavery. Asceticism and socialism incompatible with freedom and therefore with evolution. Socialism and the Sermon on the Mount are paradoxical. (170) Man may rejoice that he is not perfect like the bees. The bee's passive obedience contrasted with man's democracy. No

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antithesis between man's self-service in obedience to the law and love of his neighbour. (172) Emancipation of the Will possible only in love. (173) The small beginnings of all things.

II. The Realisation of Will in Self-consciousness.

(174) Thoughtful people may be classed into two divisions: (i) those who, because of the suffering in the world, reject the idea of God's omnipotence and declare for agnosticism; and (ii) those who, clinging to the conventional ideal, find it necessary to assume the existence of two powers, Good and Evil, at enmity with one another, and thus excuse God's failure. (176) The tenets of Romanism and Calvinism alike imply that God is either not all-beneficent or not all-powerful. (177) The sense of the antithesis of Good and Evil is strong within us, and self-consciousness arose with the knowledge of their warfare, free-will with the sharing in the contest. (182) Suffering and sin not to be confounded: that was sent in God's beneficence, this has come from man's failure to justify his freedom.

III. The Work of the Will.

(182) The second great point in freedom of will now reached. Though it is a high intuition which cannot be proved by experiment, yet because its reality has been questioned on scientific grounds, we must in like manner investigate it.

(a) *The Parables of Eve weaving and Adam tilling.*

(184) Illustration of the weaver. The warp is destiny, the weft is freedom to order destiny's service. (186) The symbol of the apple-tree. (188) Man's railing against God's injustice is a railing at his own creation.

(b) *The Relation of Will-force to Creative Power.*

(191) Reconsideration of form, structure, and material in relation to will. Man differs from flower and bee in the consciousness of will-power to control or augment the law responsible for him and all life. This will-power is the creative force in varia-

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tion and evolution. (197) No inconsistency in supposing will-force to be operating throughout the ascent of life, if not in the individual yet in the law responsible for him. (198) The evolutionist must admit either this or special creation. (200) The higher emancipation through sorrow and suffering. (202) Absurdity of the psychologist's conception of freedom. (204) Though we are doubtless impelled by our motives, we are free to select them. (205) Further claim for man's control of physiological action by his will, and therefore for its creative power. (206) The psychology of the question. (208) Yet are we chained to our inheritance of instinct and of compulsory obedience to the law. (209) Freedom lies in the strength of our obedience, and our strength lies in our faith in freedom.

CHAPTER V

THORNS AND THISTLES

I. The Reality of the Transcendental.
II. The Value of Thorns and Thistles.

(215) This chapter asks whether the Will really desires greater freedom than that needed for mundane advantage, and shows how its seeking or acceptance of food which does not bring fatness and comfort answers the question.

I. The Reality of the Transcendental.

(216) Whether we inherit ten, five, or one talents, they are not our own; but in the increase or burying of them we realise our birthright. (217) Confusion arising from failure to distinguish the compulsion of inheritance and the freedom of will. (218) Before we can understand the will's migration into the third estate, we must examine more closely (*a*) its enthralment, and (*b*) its transcendental environment.

(a) *The Will's Enthralment.*

(218) Democracy gains freedom in the possibility of its ideals only by obedience to the virtue of its inheritance. (219) Man

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is bound by the chains he forges as he grows, and thereby increases his potential freedom. (220) Irresponsible freedom implies a purposeless morality. All morality is utilitarian, whether physiological, commercial, or transcendental: the difference lies in the motive we seek for our impulsion, not in the mode of working. (222) Though there is a definite distinction between Benthamite legislation and the law that impels a man to sacrifice all for the Truth's sake, yet both are prompted by one transcendental purpose. There is no antipathy between our chains and our wings, if the former enlarge our desires for flight and thus justify their breaking. (124) Freedom must be earned before it is owned.

(b) *The Transcendental Environment.*

(224) Inquiry as to what Adam should gain by his insubordination, which, from the point of view of the utilitarian, was absurd, seeing that it incurred death as the penalty of pursuing ideals. (225) The greater environment sought and seized upon by Adam was that of the Third Estate. (227) His loss and his gain. (229) Adam's revolt typical of the desire observed in some men and women to give up all the comforts of their garden that they may serve their disobedient and failing fellows and justify God. (231) Though he be alone, one just man in Gomorrah can proclaim the Truth.

II. The Value of Thorns and Thistles.

(231) We are here introduced to the mystery of pain and beneficence of sorrow. (232) Sorrow and suffering to be no more confused with evil and sin than the Tree in the Midst with the devil. Yet evil and sin are real enough and must be faced in the next chapter. (233) The thorns and thistles discussed under these heads: (*a*) Instincts and Intuitions; (*b*) The Sorrows; (*c*) The Measure of Suffering; (*d*) The Limits to Education through Pain; (*e*) The Suffering of the Innocent; (*f*) The Privilege of Vicarious Suffering.

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(a) *Instincts and Intuitions.*

(233) Instincts are educational because food for contest, and are only evil when victorious and driving the master into slavery. (235) No man is born in sin. (236) Instinct is the force of gravity, and as necessary as the wings of intuition. Both are inheritance.

(b) *The Sorrows.*

(237) Sorrow as much our environment as hardship. (238) Suffering is but protest against the ill-fulfilment of the law. (239) Evil and sin. (239) The sistership of sorrow and love. The justification of suffering.

(c) *The Measure of Suffering.*

(239) The capacity for pain is the measure of joy. (240) Pain is non-existent to one having no capacity for joy. Pain the privilege of imperfection. (241) This not the less true that suffering is mostly vicarious. In joy, as in sorrow, we are less individuals than members of an army. The higher our life the greater our suffering. (242) The small anguish of the animal's pain. (243) If it is true that without the capacity for joy we cannot feel grief, we must not quarrel with our nature.

(d) *The Limits to Education by Pain.*

(243) Suffering had never been disciplinary but for the power in joy. (245) If capacity for pain increases with amplification of life, how does growth profit us?

(e) *The Suffering of the Innocent.*

(246) Can we see the innocent driven into sin and yet believe in the law's justice? (248) Injustice is paradox, and but proof that all is not yet known.

(f) *The Privilege of Vicarious Suffering.*

(250) Giving and grasping. (251) Joy is the union of life and law, and (252) where one suffers, another, whether man or

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God, must suffer also. (253) If we rejoice with our brother's joy, there is no injustice in our suffering in his grief. (254) The law, whether that of evolution or of Christ, is prospective perfection.

CHAPTER VI

THE LAW OF PERFECTION

I. The Standard of Ethics.
II. Lapse of the Law in Natural History.

(257) Summary and restatement of the last chapter's conclusions. (261) This chapter proposes an analysis of the elements of Evil and Sin. (262) Importance of distinguishing the philosophical and moral aspects of the subject. To study the universe is not the same as being storm-tossed on the cosmic sea. He realises best the force of the wind who has faced shipwreck. (264) The distinction between Evil and Sin defined.

I. The Standard of Ethics.

(264) Ethics cannot be considered apart from the laws of life. Ethics, egoistic, altruistic, or transcendental, must be utilitarian. (265) The decalogue compared with the laws of Christ, that being but a *modus vivendi*, these a *modus crescendi*. (267) Evil is the lapse of the law of perfecting growth. Sin is participation, conscious and responsible, in lapse of the law. (268) Adam's fall contrasted with Cain's sin. (269) Retribution.

II. Lapse of the Law in Natural History.

(270) Some species, *e.g.* cryptogams, do not change through millions of years, while (272) others, *e.g.* man, show marvellous tendency to grow in their subordination of environment. (274) Purpose. (275) Responsibility of the law in production of undesirable types. (276) Possibility of failure not incompatible with purpose. (277) Lapse of the law observed mainly in the cases of (*a*) Luxury, excessive Hardship, and (*b*) in Parasitism.

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(a) *Hardship and Luxury.*

(278) The icthyosaur anticipated future developments, and yet was rejected. (279) Geological evidence of Evolution. (282) Has luxury or hardship accounted for the disappearance of the reptilian monsters? (283) Within our own time, ease of life has rendered species unfit for surmounting new difficulties in their environment, and thus hardship has led to their extermination. (284) Insufficient competition is enforced luxury. (285) Yet species remain stationary through countless ages, *e.g.* the Pearly Nautilus. (286) The gentle sea-cow's extinction. (287) The ethical law pervades all life, and will-power, responsible in success or failure, takes its beginnings where life begins.

(b) *On Parasitism.*

(290) The parasitic brotherhood. (291) Its rules and functions can be studied as well in man as in lowly forms, though the retribution is best realised in the latter. The laws proclaimed by the prophets are the laws of the universe and the laws of the parasites. (294) The life-history of a parasitic worm. (297) Dependence upon others is not parasitism, provided service be mutual. (298) The hermit-crab's illustration of the harmfulness of dependence even when not detrimental to another. (301) Difficulty in estimating the advantage and detriment of luxury. (302) Elucidation of the difficulty found in natural law.

CHAPTER VII

COMPROMISE AND COMPETITION

I. On Compromise.
II. On Competition.

(307) The lowly altitudes are exalted if, in being attained, they bring higher into view. (308) Self-service and charity are both commended and both condemned by natural law, and hence our difficulty in accepting the command of perfection. The political economist may be unscientific and the theologian anti-Christ.

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(309) The law of perfection is the basis of the argument concerning compromise and competition. (310) The law knows no paradox.

I. On Compromise.

(311) The two aspects of compromise: (*a*) evolutional, and (*b*) time-serving. (312) The ideal can never be unpractical if it be the law by which we live. (313) Comparison of the phrases *One must live* and *Death before dishonour*.

(a) *Evolutional Compromise.*

(315) Neither wind nor rudder can be paramount in the sailing of a ship. (317) No paradox in the relations of ethics to compromise, so long as the latter is a step upwards.

(b) *Time-serving Compromise.*

(318) The *modus vivendi* is the time-serving compromise. (319) God has survived in spite of man's traffic with the devil. Progress, when the outcome of time-serving compromise, must prove but weedy failure. (320) The success of to-day may be nothing; but the achievement of an age may be eternal victory.

(c) *Compromise in Church and State.*

(320) Politics are ethics in the flesh. (322) Protection by church or state easily becomes restriction.

(d) *The Three Types of Teacher.*

(322) Definitions of Dogmatic, Critic, and Prophet.

(1) *The Dogmatic.*

(323) Dogma is perhaps more dangerous to teacher than disciple. (325) Have the great prophets ever enunciated dogma? (326) Dogma personifies the danger in definition. (327) The danger of all compromise lies in the ease it offers. (328) Dogma

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is justified when it enlarges, condemned when it makes for intellectual ease. (329) Even Calvin's rigid dogmas were necessary in their day as restraint to licence. (331) Yet dogma must not pose as truth.

(2) *The Critic.*

(332) Goethe's hope in the critic's influence is perhaps realised to-day, when education is usurping the throne of dogma; but with what results? (334) The critic, standing between dogma and prophecy, is justified of neither. (335) Loyala and Erasmus, the one relying on dogma and the other understanding freedom, both stand condemned.

(3) *The Prophet.*

(337) Luther typical of the prophet in the wilderness. (338) His strength lay in insubordination, in spite of (339) his adherence to faltering dogma. (340) Milton's prophetic intolerance and justification of compromise. (341) The prophet's place in evolution. (342) Critical culture is contrasted with the grace of God, which inspires prophecy and all evolutional law, whether it take the form of obedience or insubordination. (343) The Tree is needed as much in our midst now as it was in the garden of Eden. (345) Summary of conclusions as to evolutional and time-serving compromise.

II. On Competition.

(346) Though man can truly live only in the service of his fellow, competition is, as it ever has been, essential to progress. In this statement there is no paradox. (347) The Prince of Peace came sword in hand, though he turned the other cheek. (348) Man need no longer contend with man. (349) The political economist answered. (350) Man may contend only with his real enemies, ignorance, wealth, and satisfaction. (351) If gain can be had only at another's loss, then is the mammon we worship a denial of the law; and we are parasites. (352) The man who obeys in resisting and he who conquers in submission.

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CHAPTER VIII

INHERITANCE AND WAGE

I. The Soul's Possessions.
II. The Things of Inheritance.
III. The Wages earned.
IV. The Whence and the Whither.

(357) The road of the writer's and reader's journey, (358) from which they may now rest. (359) In looking back on the points acquired we may know more of those that are before us. (361) Our soul's possessions all revolve round the unwavering questions Whence? and Whither? They have ever been the basis of thought, and each man must answer the Sphinx for himself. (362) Man exists in his possessions, be they inheritance or wage.

I. The Soul's Possessions.

(363) The personal instinctive knowledge may be of more value than the sciences. Intellect no more comprises the soul's possessions than money is treasure. (364) Yet the mind's wealth is of realest value. (365) The soul's true goods are its aims. Demonstration of the idea that man lives in his possessions. Our riches are part inherited, part earned, or are given by our fellow-workers. (366) All riches in truth are increased by sharing. (367) The mystic sense. Its reality. (368) Distinction between the soul's possessions and the things which may possess the soul. Live things are unmeasurable, dead things are commensurate with monetary equivalents. (369) For the sake of understanding the soul's possessions we employ commercial terms, and shall discuss (1) the things of inheritance and (2) the wages earned.

II. The Things of Inheritance.

(370) All things by which we live are as much inherited, whether held to be virtues or vices, as structure and function.

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(372) Love and joy in the birds, grief in the cow, hatred in the leopard, we inherit with them from common sources of possibility. (374) All, even anger, are righteous in the rulings of the law. (376) The passion of mutual destruction in lower forms than man occurs in obedience to the law's demand that only the fittest survive. (378) We live in the things of inheritance, and are chained to our obligations. (380) Our possessions and life in the infinite. (381) It is upon the sea of infinity wherein we fish for our treasure, on which our frail barques sail for their lifetime.

(a) *Rest, Hope, and Faith.*

(382) Only a few of our inheritances can be here reviewed; yet three, the gifts of rest, hope, and faith, must be spoken of, because of our small idea of their purpose and need. (383) Without these, all possessions are worthless. (384) Faith is our sense of the eternal obligation. (385) The relation of asceticism to hope. Hope lives in the possibility of joy. There is no rest without hope. (386) Life not possible without hope. (387) In our consciousness of the part we play in the universe lies the wisdom of hope. (388) Death too must prove beneficent. (389) Man will know this when his sanity is perfected. (391) In our recent evolutions we have lost, together with the keenness of other senses, the old sense, found in animals and children, of trust in the law. (392) The bereavement of hope in its physical aspect.

III. The Wages earned.

(395) No line of demarcation possible between inheritance and wage, for the capacity of earning is itself inherited. (396) Evolution consists in the steady superimposition of new planes of function and thought, the lower becoming more automatic as the edifice rises. (398) Genius is the power to rise and to make a plane of new superimposition, and thus is the spirit which never ceases to arise. (399) From the deeps of the earthly abyss the one owning genius sees into the starry heights invisible to those walking in daylight. (400) When possessed of great wealth of inheritance, as well as of great desire for earning, the man of genius is prophet, poet, labourer, and often fanatic. (401) Whence

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and Whither this genius? It is mystic because we know not whence it is come, it is transcendental because, though we know it leads onwards, we know not whither. (403) If rare as the garden-rose, it is common as the wild.

IV. The Whence and the Whither.

(404) Cannot we trace genius back to its point of origin in creation if it did not arrive *de novo* in man? (405) All questions are great in proportion to the power their answers have of taking the form of bigger questions. (407) Retrospect of the Soul's evolution in possession. Is the limit of the possible yet found? (408) Backward we trace all life to a primordial germ from which we arrive at this, that man's only strength lies in making fresh demands on the Infinite, and in his earnings making fresh inheritance for his offspring. (410) Yet the power of transmission is the power of inheriting, and these are the Whence and the Whither. (411) Whence our inheritance? Whence its seed?

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INTRODUCTION

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CHAPTER I

INTRODUCTION

I.—The Law of Heraclitus

Harmony is the Law of the Universe.

There lived in the fifth century before Christ a philosopher known as Heraclitus of Ephesus, who, it is supposed, was the first to recognise the fact that an overruling harmony is the basis of the whole universe, whether in its relation to man and humbler manifestations of vital force or to the inorganic world with its physical operations of change and interchange. So dismayed, however, was he at the denials of this law in man, free-willed to live either in harmony with or in frustration of its rulings; so offensive to him grew the boastings, folly, and sin which hedged in the over-cultured civilisation of the Greeks—that he separated himself entirely from society and wasted much energy in bemoaning its degeneracy. The essence of his teaching lay in the fact that he perceived evolution, as we in this day use the term, to be fundamental in the cosmic harmony. In the fashion of philosophy he taught that there is no Being without Becoming, that nothing exists but it exists not, seeing that it is ever engaged in passing onwards to something else, whether in progress or retrogression.

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The Law of Heraclitus is the keystone of the emancipation of man.

This relation of Being to Becoming is the keystone of the argument with which my book is concerned. And not the least of its aims is to show that the wisdom of ancient philosophers, forgotten prophets, and even latter-day poets, is but the harmony of the universe in expression; and that our newer knowledge of facts, of which such ostentation is made in our day for their proof of progress, is in no sense incompatible with the old truths which are the same yesterday, to-day, and to-morrow. In our intellectual advance we grow quick in understanding the laws of this harmony and the logic of its contrapuntal evolution; but, though we be better for this knowledge, the music may bring us no more than it bore to our ignorant forefathers. Indeed for many the analytical understanding of a given law only detracts from the wisdom which its humbler contemplation would engender. Yet if this be so, it is the fault of the teaching rather than of the learning; for true knowledge can never be at enmity with wisdom.

The Emancipation of Man is the purport of my argument. Multitudinous forces co-operate in his making, yet by their service chain him to their inexorable obligations. Beginning in the womb of an unknown infinity, man has been brought onwards in the steady march of his evolution by wresting his freedom from the great Mother who bore him in chains. And the virtue of his life still lies, as it always lay, solely in his capacity for becoming. And yet, what is this becoming? A process of forging and freeing, rending and re-welding, in a passionate

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progress towards the attainment of that which impels man to his making. And always, as child or worker, the great questions of this enthralment to impulse assail him: Whence? and Whither?

The knowledge of to-day and wisdom of all time contrasted.

The intellect and virtue common to all time have sought to answer these questions. Some have laboured to know, some to do. Some have held that knowledge must teach, others that action offers what is priceless and yet unknowable. The universe is a mighty laboratory in which every question in sincerity is an experiment in the truth. And even the by-products of this workshop, where life is a-making, are of such import that the labour of lives has been spent in their investigation. Many are the treatises written to teach us the laws of the universe's turmoils, though some serve to little more purpose than the adumbration of a light they have failed even to look for. And, despite our successes in the investigation of facts and the deduction of their laws, our knowledge has not added much, if anything, to the real wisdom of the ancients. Looking at the great, indefinite force of life, as distinguished from the routine, change, and interchange in measured equivalent by which physical law is known, the philosopher of twenty-five hundred years ago might smile at our systems and hold that his wisdom was deeper than ours. Fretted with facts, and blessed in a prosperity evoked by the understanding of these facts, we may have lost some of that faculty of deep thought from which perhaps the men of old gained a good we can in this day hardly realise. And not the less may this

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be true though they believed in the black art and the philosopher's stone, and ascribed the rulings of pitiless law to the agency of imaginary demons. Nevertheless, though the laws of the philosophers and the ideals of the poets are ever changing, one idea only has prevailed among such as are at once seers and doers, poets and workers. And this one idea is that man is concerned in his own making and has in him that which is more than a compulsion to submit, namely, a will to obey. Without such a basis there is no reality in obligation, and ethics are but a mystical conceit.

Man a free agent.

It is my intention to examine this basis, to prove its truth, and to explore the edifice which has sprung from its deep intentions. And I shall show how the secrets of its many chambers, to open whose doors some seek many keys and some even try to use crowbars, will all open to one master-key. And the key is known as Evolution through Purpose, or, as the philosopher names it, Teleology.

Throughout my work I shall seek to give definition to any words or phrases which, although in common use among us and therefore scarcely doubted as to their significance, might afford excuse for question and quibble when offered as foundation or keystone for an elucidation. Opportunity will abound for explaining the distinction between the two principal views which dominate the philosophical biologist: one being that progress in evolution has occurred solely because of accidental changes in the environment, and the other that purpose has inspired every attainment in advance;

The two prevailing theories of evolution, chance and purpose.

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yet a definition at this outset will give us a clue to our further thinking and learning.

For instance, the ordinary evolutionist, he whose views are circumscribed by his great storehouse of facts, holds that the eye was not originally purposed for seeing, at any rate in the earlier stages of its evolution, but that it has assumed its wonderful structure in mastery of the laws of light by the succession of a multitude of influences, or accidents, brought to bear upon it from the outside, some of which, favouring it for vision, thus help the animal possessing it to survive in the struggle for existence, and to improve the species. On the other hand, the more philosophic evolutionist, he who knows there must be more outside his storehouse, great though it be, than can be comprised within its walls, holds that, as an architect never starts building except for an ultimate purpose, so it is inconceivable that the law responsible for evolution could have been successful—as the eye supremely is—without some ultimate sense of advantage. He would affirm either that the individuals, through whose persons the elaboration took place, were possessed by a sense—though unconscious—of desire for seeing, and that thus they unconsciously produced modification in the rudimentary eye which favoured its and their survival, or that there must be a conscious purpose in ultimate attainment on the part of the law which impels growth and evolution. If we bring the question to the present attainment in evolution and look at it as it bears upon our own lives, we find that man works only with a purpose in view:

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he selects his object and works for its fulfilment. If he has no free will to act because he may do so, but only because, being chained to the law, he must, then this law which impels him acts with that purpose in view which appears to man to be his motive. Either man therefore has free will, and as such is a creative agent, or the law which produced and impels man works in purpose and is therefore conscious and personal. One of these alternatives, I think, must be accepted; and even if we prefer admitting man's freedom of choice to grow and create or to decay and poison the earth, rather than accepting consciousness and personality on the part of the cosmic law, we must yet suspect that the law is greater than its productions: if man have consciousness and the mighty Cosmos none, then the part is greater than the whole.

So that it is my purpose to attempt the proof of man's freedom, if it be perhaps yet only in its infancy. And in doing so we shall not be able to evade the conclusion that, the law being greater than its creature, it too must be working in a definite freedom of purpose.

The necessity of definition.

But before tackling the main subject, there are other points which I wish my reader to hold clearly in his mind. I want him to agree with me as to our data from the outset, and to allow me certain definitions of words, where such are equivocal in their meaning, and to grant me methods of representation which appear to me essential to the understanding of the subject. First, as instance of a necessary definition, I will point the distinction

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between knowledge and wisdom, so that we may have no doubt as to the proper use of the words, and at the very beginning of our study hold clearly in view a sense of its intention. Then I shall devote some pages to the relative importance and function of Science and Art, in order to show that philosophy, while based on the former must deal with the latter if she would have tools and means for expressing her thoughts. I shall claim that the philosopher stands between the man of science and the poet.

Knowledge and Wisdom.

Knowledge is the object of Science, wisdom is that of philosophy. Knowledge, we may affirm, deals solely in facts and their laws; wisdom is the bearing of knowledge upon the lives of men. And by the lives of men I do not of course mean to imply merely the things and fortunes of their environment, but also, and more profoundly, that deep life which is the essential well of their being. As an important distinction between man and the lower animals lies in his consciousness of great principles underlying his life, wisdom may be defined as knowledge in profundity. Knowledge is utilitarian, wisdom is ethical. Knowledge lives by bread alone; man does not live by bread alone, but by every word that whispers or thunders from the mouth of the eternal Wisdom.

And now, in the same need for precision in thought, something must be said concerning the good offices of Science and Art, upon which we shall so much depend.

Because our study will be definitely philosophical,

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I would have it understood that science must be, as it always has claimed to be, the foundation of thought. Science is knowledge; and without definite facts to use as the basis of our building, no superstructure can be reared that will withstand the washing of the waters upon a shifting sand. So that I shall frequently be offering my reader matters of scientific fact as essential to our understanding. I shall contrast physical law with vital laws; I shall hope to make my reader understand what is meant by evolution both in a scientific and transcendental sense; I shall cull evidence from the humblest forms of life—the daisy, the bees, the forests, and ancient rocks; and not least, I shall suggest how, as in these, the law of Heraclitus is seen at work in the history of man and his kingdoms. And yet, although filled with reverence for the unselfish lives spent in exploring the wonders of nature, we shall not seldom find ourselves differing, in the conclusions we draw, from those who have given us of their best. In these pages I offer certain clues to that deeper thought which is not the privilege of the scientific alone, and to that truer feeling which is often better understood by the simple man than by the learned.

Science and Philosophy.

Though our study be philosophy, our materials must be facts and the laws which govern them. Some of these facts are the gifts of Science, and without them we could not advance; but some are the substance of ourselves with which we should be in some part familiar. And our methods must be scientific, or we should soon make our conclusions

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absurd. This is not the less true though our methods be often those of Art: for Art, a product of a man's sharing in his mother Nature's work, is no less susceptible of scientific inquiry than any other domain. So that, while not departing from the exactitude of science, we reserve to ourselves the right to use some methods which, although not endorsed perhaps by the scholastic philosophers, and certainly looked upon with suspicion by the modern scientist, are yet necessary for our understanding, and therefore not illogical or unscientific. These methods are those of Art. And it is by our advance in such directions that true progress must be measured.

I must at once and in as few words as possible justify this proposal (*a*) by comparing the work of science with the deeper desires of men; (*b*) by inquiring into the meaning of progress; and (*c*) by defending the artistic or poetical methods of definition, as means of representing these ideas which, although unseen and undefinable in the concrete, do not the less insist upon their expression.

(a) *Science, Imagination, and Philosophy*

The education of the schools has confined itself almost entirely to the acquisition of knowledge and the teachings of Science, to whom, if we decline to accord her the highest place, we must yet gratefully admit our indebtedness. Science has laboured to give definite expression to the facts and laws of the material world, and has taught us to love know-

Our obligations to Science.

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ledge rather than superstition, fact rather than the philosopher's stone. But because she has effected such merciful revolution in our intellectual realms, because she has given us law where falsehood and anarchy prevailed, and is even now sweeping clean the courts of Intellect's palace, we cannot therefore submit to all the injunctions and claims of her servants. The very love of mysticism in the Middle Ages was doubtless as much instigated by a desire for knowledge as the modern dislike of transcendentalism is prompted by worship of academic science. The human mind has ever been impelled by a righteous desire to search beyond and above its limits in spite of their utilitarian sufficiency; and it still asks, ever more vehemently as it grows more law-abiding, the eternal questions, Why? and Wherefore?

Ever is the mind seeking to justify its cry of interrogation, at once mighty and pathetic; ever it feels more convincingly that man is either too great or too small to have evolved a question to which there can be no answer. He realises with increasing clearness of vision the existence of forces which are not yet measured in his laboratory—forces the movements of which on the face of the intellectual waters are ever becoming more definite and convincing in their appeal for expression and understanding. Intuitive knowledge of these ideal forces striving within and around us belongs to the realm of the imagination; and it is the imagination, trained in the law and co-operating with the revelations of science, that will give further insight into

The imagination.

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the profundities of life and their expression. Indeed the imagination is responsible for all forms of expression with which we are conversant, whether in language or pictorial representation; and the story of the evolution of man might be comprised in a history of his faculty of expression. The poet, the painter, the musician, are all handicraftsmen in modes of expression: they may be considered, although sublimely ignorant of the fact, as the most advanced among scientific discoverers. For they are the only servants and students of the law concerned in the work of the universe: they create new means of expression, new language, without which no law can be known. The man of imagination perceives old fundamental ideas lying beneath, or revealed in, the outward manifestation of the material world. The poet truly creates, while the man of science dissects and classifies the facts of life. Yet, once more, to the man of science we owe, and shall yet again owe, the discovery and control of the laws which govern the material and vital world. He it is who has shown us the marvellous and interchangeable harmony of physical law; who has proved that nothing, whether force or matter, is capable of destruction; who has taught us that the history revealed on the face of the earth must advance in obedience to and continue the work of dispassionate order, indestructible change, inexorable law. Nevertheless, and remembering all our indebtedness to Science, we may in the same mind know how Poetry and her sister arts look further and find, beneath the surface of fact,

Art looks beyond bare knowledge and feels for Truth.

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wonders and questions and noble gleams of order amidst the apparent chaos, which become in their turn, to all who have the desire of wisdom, great if not translucent facts of a law deeper and no less inexorable. And this Law of Life, like the so-called natural laws, can know no destruction. Indeed, unlike the lesser laws, it appears to be ever creating growth with a passionate love for more of the very life which has inspired it.

It is indeed a direct outcome of the intellectual rescue-work in which Science has so dispassionately laboured, that we are able to face the scientific aspect of laws deeper than all that are revealed, and to see that all questions, whether asked by the simple-minded child or shunned by the man of learning, must have their revelation. Possibly the most eager of questioners, the most clear-sighted of seers, will find that, to our limited means of understanding, the only possible answer to some questions lies in a grant of increased capacity for asking yet profounder questions. If so it be, we are yet the gainers. Our greater questions arise from the seeing of greater possibilities; our lesser questions cannot rise above the probabilities which in due course will prove their own satisfaction. The immense possibilities of eternal law must be ever more worth seeking than the pygmy probabilities of mundane fact. It seems to me that there can be no ideals, no possibilities of grandeur in growth, which do not correspond with an infinite actuality, even though it lies deep in invisibility. Were it not so, man, prompted by his ideals to deeds greater than

The worth of questioning.

The reality of Ideal.

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himself and though but an atom in the universe that has produced him, were greater than that universe: the part would yet again be greater than the whole.

Indeed the attitude of scientific men towards the universe which has produced them, often savours somewhat of impertinence. They are apt to thrust on one side, as unworthy of regard, such abstractions as transcend mundane utilitarianism, the intuitions by which we live in hope, the belief in the beautiful as revealing truth we cannot handle. Yet when we remember the great work done by science, and the one rule of its method, viz. that no fact or function shall be accepted unless experimentally proven, it is not surprising that its disciples should evince an instinctive dislike to laws and operations that cannot be verified, measured, and proved indestructible. The scientist's devotion to the laws of experimental evidence, and his belief in those principles of learning which give us knowledge in place of superstition, have conspired to make him distrust the forces of the emotions and the imagination, because they have not as yet become links in that wonderful chain known as the correlation of physical forces. He has greedily, somewhat stupidly, embraced the utilitarian hypothesis of morals, beauty, love, because these abstractions would thereby fall under what he considers the limits of natural law. If we only shut our eyes to what in our hearts we hope may be true and beautiful in the sense of the unlearned, we can so easily satisfy our minds as to the utter stupidity of all that we could worship. For the sake of the magnificence of the Universe,

The scientist's dislike of the methods of art is in part justified.

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let us admit that what we would believe in, as something noble beyond utility and greed, may be among the possibilities. If possible, it cannot at once be absurd. And if in the strength of such faith we choose to nail our colours to the mast, who in the name of reason or science dare call us fools?

Although I shall throughout the book have frequent occasion to refer to the distinction between the wisdom which belongs to all time and the knowledge of our 'little systems,' I am yet insisting strongly upon it in this introduction. And because I would justify the rights of the imagination to use the materials of science in the higher acquisition of wisdom, I wish to give a more lucid impression to my reader of the respective functions of Art and Science.

The labour of science.

Art is the basis upon which all higher expression, whether in language, painting or music, has been evolved; and upon the possibilities lying in it has man's education largely depended. Science is the knowledge of facts; and, as soon as it realises the rights of the imagination, it becomes more, for it sees the potentialities of facts. Science justly claims as her birthright a free hand to dissect, a bright eye to observe, a clear head to judge every physical, mental, or psychical phenomenon. And every domain of human work or thought which denies the right of Science to investigate this or that precluded chamber, confesses thereby either an unreality of the facts or an insincerity in the ideal. Science is but knowledge of the law. It can never dominate or limit the law. Science must never be

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given place among the gods. And although, because to Art we owe all the possibilities of expression, at any rate in language and the fine arts, we accord her a higher place than Science in education, yet she can have no juster right to resent investigation than has any phenomenon ordinarily admitted to be the result of natural law.

Definition is necessary to science and often inimical to art.

And the man of science differs no less surely from the man of art than do the subjects to which they devote their lives. For the man of science loves definition as the essence of the method by which alone his work can stand; while the man of art, or let us say the poet for the sake of temporary precision, is prone to hate definition because he sees it so cruelly used as a means of narrowing down great issues to the limits of impoverished and unaspiring intelligence. While on the one hand the scientist takes little or no interest in any subject which cannot be defined in cold language or which appears to obey laws transcending his ken, the poet is in danger of forgetting that all art is but the giving of expression to realities beyond things that can be seized, proved, and classified by scientific definition. The most mystical of the poet's utterances may be the nearest possible approach to the expression and definition of some idea that he must communicate, but for which the grammarian has provided no words, and the schoolman no rhetoric. Even as the work of the true artist is always greater than his conception of its function, so he may fail to realise that his labour is truly creative: truly creative in this, that

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whenever he succeeds, though but approximately, in defining the indefinite, whenever he realises an expression of the inexpressible, he newly implants old ideas in the hearts of his people, sows them like seeds that spring into flowers as further manifestations of their innate truth; creative, I insist, for the same reason that the whole universe is created anew whenever a child first opens his eyes upon its wonder.

The poet may be said to distrust word-definition as the painter abhors line-definition in his drawing, seeing that in each case attempt is made to cast into hard relief that which should be subordinated to a more important, more prominent whole. While the scientist deals in detail, the poet seeks the wide and indefinite ideal. And this latter also is the domain of the philosopher, though he would attain more excellence in his work if he could see the superiority of the poet's methods and the limitations of his own attempts at defining the ideal. Poet and philosopher alike seek a wider range of definition, and, as they find it, use it for the illumination of the otherwise unknowable. But the poet reveals the truth better than the philosopher. By the very processes of believing in, striving after, finding the ideal, both bring it within the range of the real, and place it among the treasures of mental commerce. Nor is the ideal thus lowered to the level of the actual. The diamond in the process of cutting has its innate crystalline structure revealed, and acquires an enrichment of function: the nebulous, dreamy idealism of its natural surface is perceived by the poet-cutter to

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indicate a possible magnificence in realism: its idealism suggests, its realism illuminates.

(b) *The Meaning of Progress*

The true progress of man may one day be measured by his capacity for grasping the ideal rather than by his ability to compel the laws of nature to create for him dividends. But in the meantime, thanks to the philosopher's worship for the methods of science and his unreasonable distrust of the methods of the imagination, the language of philosophy is bereft of many means of enlightenment, and progress in understanding is correspondingly hampered.

The Law of Heraclitus is the law of the higher progress.

Progress is something beyond even the love of wisdom, great though this gift is to man; and we must seek to define it. The law of Heraclitus, which teaches that there is no Being but in Becoming, is, differently writ, the law of the higher progress; and we must at once ask what we mean by the word and define our sense of its importance. Upon this we must necessarily hold the clearest understanding, else we shall fall out by the way; for misunderstanding in definition is the cause of trouble in all argument, whether domestic or philosophic.

Whether historian or evolutionist, we are somewhat apt to feel, possibly quite without recognition of the fact, that the history of the world and the evolution of species have taken place solely that development might culminate in the present age or generation, if not in the actual

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bringing into existence of the individual engaged in the historical retrospection. No doubt such reflection is partly true, especially if we remember that it was equally true a hundred, a thousand, perhaps ten thousand years ago; but it would be more philosophical if we realised that the present is as much a part of history, as much a link in the law of evolution as the past, or as the future in its turn will be. Even now there is no Being but in Becoming. We can watch in and around us the storms of opposing forces, we can recognise and study the appalling lapses of the law, and we can see how such ebullitions and cessations may be but incidents, mere by-products, in what appears to be at once a monstrous and magnificent experiment in creation. Man physically and socially, morally and creatively, is still in use as a means of carrying forward the generative power towards some sort of penultimate—as evolutionists we dare hardly say ultimate—ideal. The great creative law of evolution is absolutely inexorable—as indeed must all law be. And for this the child of man must be born and exult, must love and serve, must suffer, conquer pain, and bear pleasure; in all he must submit to the law's fulfilment. The residuum of his life, though a mere drop in the sea of oblivion, may yet prove a dragweight to retard the onward march of creative law; or he may add his tiny spark to the illumination of the ever-blossoming life, and thus accept a meed of humility and joy in upholding the hand of God.

Evolution now in progress.

How then may we recognise progress in the con-

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dition of man? I doubt if the increase of knowledge, of which we see such stupendous evidence in our time, be of really first account. Knowledge is no more than the tools of intellectual handicraft. The great electricians, chemists, biologists, astronomers, are but artisans in the workshops of Wisdom. Their great discoveries have been prompted by a force greater than their knowledge, a force which instructs them how their tools may be further used to unearth dimly perceived treasures set deep in the earth. Their true power lies first in the perception, only second in the digging. Knowledge is not imagination, and it is not wisdom. And the gift of perception, just so far as it leads to the use of the spades of knowledge, must lead to the unearthing of the treasures of wisdom, to the discovery of new laws and processes of law, to the understanding of still further possibilities in the law. And, so far as Science is concerned, herein lies her progress.

What is true progress?

And, if we can yet take count of any human progress in this our little day, we shall see that it lies in our improved capacity for perception and facility in intellectual feeling; in a sympathy with our striving fellow-creatures, man or animal; in an ill-defined, ill-understood instinct as to our relation to something beyond our material consciousness, something which may be likened to a life-atmosphere essential to our individual existence, as is the physical oxygen-atmosphere essential to our terrestrial subsistence. In other words, we are improving in our capacity for thought, our control of thought; in our capacity for feeling, our control

Progress is found in increase of capacity for being and doing.

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of feeling; in living beyond ourselves, in throwing our life into the lives of others; in living more largely by living out of the self into the hopes and aspirations, joys and sorrows of other men, and into the great fire of life of which we are but atomic yet necessarily component sparks. And it is Art, perhaps rather than Science, that is helping onwards this enlargement of individual existence, though a knowledge of the principles of Science helps Art to understand her work, and thus to do it better. And because of this power possessed by the forces operating within us, which we collectively comprise under the name Art, we are justified in considering it as creative in its function, and as working alongside of, in conformity with, the creative Idea lying behind the law of evolution.

(c) *The Poet's Justification*

That we may arrive a step nearer precision as to the manner in which Art is developing the higher progress, let us study for one moment the impulse and method by which the worker in her workshops is actuated. We will suppose for the moment that literature is under consideration, because it is less equivocal in aim than painting, and more definite in object than music.

The Poet's method of work.

We may grant that there are certain mental conditions the nature of which it is almost impossible to place upon record by a mere verbal description, by any ordinary attempt at word-definition. So well are such emotional frames of mind understood, and

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so little necessity is experienced for their verbal expression by those actually enjoying or suffering them, that a fellowship of silence may be accepted as all-sufficient unto the moment: a fact which may be taken as an admission of the inefficiency of accepted methods for the interchange of idea, or the recounting of the motion experienced. The joys of love, of beauty, of service, are silent in their observation; the sorrows of death, of fear, of hatred, of withdrawal into self, are also borne in silence. In active joy or sorrow words are unnecessary: except to the poet, the painter, perhaps the musician, they are impossible. Yet during such seasons every man, woman, and child has glimpses of revelations, tacit, inexpressible, into a world lying beyond and around the world of material limitations. They feel rather than see that this corporeal limit is not the final; and in some of the higher emotions there is almost a common knowledge of definite departure into a domain from which a curtain of obscurity has mercifully fallen. Probably to all is given, could they recognise the fact, something of this divine gift; though few perhaps can remember the impression, cast deeper into the mind than their knowledge of its depths, when once more the eyes are closed upon the prophetic dream, and opened upon the gross walls of flesh which hem us in. 'A loss of mental equilibrium,' say they then, 'sub-conscious cerebration,' or any meaningless jargon of words, which, smacking of scientific rotundity, suffices to arrest an inquiry of possibly illimitable value if only allowed the right of its desire. But the poet with his

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The scientist offers sight to the seeing, the poet gives sight to the blind.

clearer vision will take no denial. He knows how the inexpressible emotions, not being technically thoughts, have not words for their record. By the study of mankind he sees the mountains of man's eternal environment. And not only does he gain visions of such, but he knows that these visions are glimpses of the truth and priceless. Therefore he must give sight to the blind. He must give faith to those who, though seeing, cannot believe. He must give hope and joy to those upon whom sorrow has laid her beneficent hand, that they may win something better than the scientifically knowable, that they may feel the cool wind bringing courage from the mountains, that they may accept denial of their heart's desire as earnest of eternal love. The poet is nothing if not a lover of men; and he who but analyses and gives expression to his glimpses of truth for the sake of fame or self-adulation is but casting pearls before his own swinehood. Because the poet has seen he must reveal, that his brothers and sisters may rejoice with the joy he has found, grieve with the sorrow he has known, live in the love which he believes must be the indestructible source of the growing life. And for this work of seeing, recording, teaching, he must enrich the language by enlarging the possibilities of rhetoric in new domains of imagery. And I deliberately use the word rhetoric. No one would question the function of the poet so long as he confined himself to eloquence, the art of making impassioned appeal; but, in affirming the scientific and creative value of the poet's imagination, I am

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deliberately affirming his superiority in rhetoric, the 'art of argumentative composition,' to use Whately's definition. I am but maintaining that by a truthful use of his methods, the poet makes possible the representation of deep arguments for the elucidation of laws that lie beyond the knowledge of the men of science.

Philosophy dare no more repudiate the means of poetry than the facts of science.

The philosopher, too, if his duty be to open the eyes and deepen the minds of the people rather than to excel in dialectics, must hold the deep intuitions of the poet as his birthright, the knowledge of the schools as material for his labour. He must give due credit to the value of fact, and understand the possibilities of wisdom in emotion. Yet for the most part he discards the art by which he has learned to think and speak as incompetent to lead him aright in the expression of his advancing ideas. He refuses the imagery of the poet to express abstractions, although his whole language has been built upon attempts to express in symbolism the otherwise inexpressible. So much is this the case that the study of philosophy is the privilege of a specially educated cult. Its language, instead of enlarging its possibilities in intent and extent, narrows them by repudiating the definitions of imagery, and substitutes for them inexpansive terms whose only virtue lies in their unintelligibility save to the philosophic few. Yet the ideas upon which philosophy is founded are the common property of all whose minds are not steeped in commercialism: though the groundwork of superstition no less than of science, they are the basis of poetry and wisdom.

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The philosopher, who is nothing unless his work is based upon science, feels that he must use terms equal in precision to those adopted for the representation of scientific facts. And herein lies his failure, as contrasted with the success of that department of learning whose methods he would emulate. If he attempt the reduction of ideal forces to the position of yet other links in the endless chain of physical forces, he convinces all but his disciples, specially grounded in his methods, of the limitations of his ideas. A nightingale cannot do the work of a locomotive, be your bird-fancier ever so much of an engineer. For philosophy's sake it were better its apostle should believe in the black art than that he should persuade the people to be satisfied with stones when they hunger for bread. No: the poet has succeeded where the philosopher has failed, precisely because he has enriched the language through which alone ideas can be communicated, instead of impoverishing the ideas because he would not use symbol, metaphor, imagery to unfold their inherent possibilities. Consequently Shakespeare has taught and ennobled the mind of the multitude, while Kant, notwithstanding his immense services to those suffering from the destructive philosophy of Hume, has been studied by the few. In our search for truth by philosophic methods we must, if we are to succeed, hold determinedly on to our birthright of language in all its grace and truth of possible revelation.[1]

The poet greater than the philosopher.

[1] 'Kant seems to have made for himself an irksome language. And as it was irksome to him to construct, it is no less so to listen to. Hence, no doubt, it comes that he has often taken his *modus operandi*

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II.—The Three Estates

I have considered these words of preamble necessary, that my reader may gather some impression at the outset of the kind of country in which we shall travel. We may be led into regions which to mention at this early stage might suggest a possible irrelevancy, and which, because of their untrodden and rocky roads, we would rather avoid. Yet we shall understand before we have done that these regions could not have been passed by without losing much that is of service in understanding the relation of ethics to man's freedom. It is certain, also, that difficulties, however forbidding, are never overcome by evasion, but only by facing and grappling them. If we adopt the former course, they must necessarily increase in their arrogance because of our faint-heartedness; whereas, if we confront them, they whose mastery we had feared, will often be turned into servants.

To return to our text of Heraclitus, that nothing truly exists but in virtue of its capacity for becom-

If life exists for what it will become, it exists no less in virtue of what it has been.

for the matter itself. He thought he was constructing ideas, when he was only putting together words. His phrases and conclusions have something about them so opaque that he could hardly fail to believe there was something solid in them! They deceive him more than we are deceived by our transparent frivolities. He suggests an inquiry into the errors the mind imposes upon itself as a consequence of the nature of the language it uses.'—Joubert.

'A happy symbol is a sort of evidence that your thought is just. I had rather have a good symbol of my thought, or a good analogy, than the suffrage of Kant or Plato. If you agree with me, or if Locke or Montesquieu agree, I may yet be wrong; but if the elm-tree thinks the same thing, if running water, if burning coal, if crystals, if alkalies, in their several fashions, say what I say, it must be true. Thus a good symbol is the best argument, and is a missionary to persuade thousands.'—Emerson's *Essay on Poetry and Imagination*.

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ing something more or less, it follows as a corollary that nothing exists but in virtue of what it has been. This also is a saying pregnant with suggestion: it is a basis for understanding the virtue in the thing which is great and growing, no less than for understanding the misery in the thing which is dwindling and dying. No good exists but in virtue of the good which was becoming. No evil appears but in evidence of the virtue which had made it possible. If, as some seem to hope, all life can be traced back to a beginning in the laws of matter, how great then is the divinity of that matter which holds in its nature such possibilities.[1]

And thus we shall be much concerned in tracing backwards and onwards the evolution of the ethical sense which has comprised in it the history of the creation of man. The deeper we look, the more strenuously we grapple the paradoxes of religion and social life; the more bravely we face the horrid by-products of the laboratory of evolution; the more sincerely we study our sciences and obey our inherited sense of law—the more certainly will paradox, sin, and strife renounce their effrontery and become meek slaves to serve our advance in active virtue.

In our studying backwards into the processes of the old creative law which, bringing us from beginnings we have forsaken, still drives onwards; and in our journeyings forwards into brief visions beyond the veil which true progress is always rending, we shall find more surely, the more deeply

[1] *Introduction to the Philosophy of Religion*, by Principal Caird, p. 117.

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and humbly we look, but one law pervading and instilling life with its power and truth. We shall find this law dominant of all appearances of conflict in law, with one idea as its motive force, one idea of its ultimate attainment. And with such great understanding, ruling above all quarrelsome black spirits of paradox and sin, we shall perhaps grow content in watching and waiting through æons for their exorcisement.

My intent is to offer a clue to a journey which, without some light of principle and purpose, is truly labyrinthine in its endless concatenation of difficulties, yet which, with the help I offer as it has come to me, may prove full of light and beauty, service and truth. Backwards shall we look, onwards shall we hope, and thus our road will unwind its purpose.

The three estates in man's evolution are, Egoism, Altruism, Transcendentalism.

In discussing the Emancipation of Man, the argument will be found to concern itself naturally with three main estates in evolution, which may be designated as Egoism, Altruism, and Transcendentalism. There is no landmark to show where one domain ends and another begins, and there is no law to show that the essential properties of the Ego are not necessitated by its dependence upon ultramundane power, even although we can trace the evolution of the transcendental idea, as ultimately awakened in the individual, to a beginning in purely utilitarian and personal behests. These remarks may savour of mysticism, or, if not that, of a philosophy beside, rather than instigated by, the facts of science. But at present it is impossible to justify

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the analysis, seeing that in the words and chapters that follow I have sought the shortest road to attain such justification. What journey can be justified until its road is accomplished and, in the light of the labour borne, its experiences are proven? Yet, as I have already treated my reader to not a few dogmatic and axiomatic utterances, I will ask him to bear in mind, at present without criticism, brief definitions of the Three Estates in the evolution of freedom.

The just service of the Ego.

(1) Egoism is the relation of the individual to the environment in which he thrives, considered solely from the standpoint of such individual. The term must be held to comprise what is usually designated as the utilitarian. It is selfishness from which all ethical quality is eliminated. It implies what is just because essential to the being and becoming of the personal Ego.

The wise service of the Neighbour.

(2) Altruism is a word coined by Comte to signify the essential relation of social man to his fellow, and in its observance it embraces the elementary idea of morals. In the phraseology of religion it is called charity, and is inseparable in its higher developments from the idea of love. Thus, seeing that the growth of the individual would be arrested at a very low point in his evolution if he took no count of the reciprocal self-advantage accruing from serving his fellow, the emerging of the idea of charity from that of self-interest is obvious enough. In other words, the dependence of altruism upon egoism must be granted to the cynic although it must be freed of his intention to dishonour the idea

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of charity. On the other hand, the higher behests of the same instinct of serving, which render service in love a matter all apart from mundane or other conscious advantage, bring altruism into close touch with transcendentalism.

The inspired service of the unknown Ideal.

(3) Transcendentalism is less easy to define. Dealing with possibilities rather than facts, with the deep unfathomable feelings and desires which can only be suggested in symbol and metaphor, its very data, upon the strength of which definition should be based, are indefinable. Transcendentalism deals with the relation of the known to the unknown, with the relation of that which has become from what was to that which will become from what is. It deals with the nature of man, whence he comes, whither he goes; and that, considered either from the possibilities innate in the individual or from the probabilities dormant in the race. And in the following pages, it is my desire to show that even transcendentalism is no more than nature in revelation; it holds no traffic, as we shall understand it, with superstition. For thus only, from our standpoint as philosophers, shall we be justified in considering ideas which transcend the facts of physics. I hold that truths transcending mundane utilitarianism are as plainly in process of revelation as are the facts of astronomy.

Utility must be the basis of Evolution.

In these estates of evolution I have deliberately refused the word utilitarianism to designate any one of them. The word has been much abused both by materialists and philosophers; while to the religiously minded it savours curiously of ethical

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condemnation. Every motive, force, or impulse must have utility as its object; and whether in support of self-needs, or in service of society, or in devotion to celestial ideals, action exists not, save in virtue of a purpose in utility. So that I shall, to emphasise my meaning, sometimes refer to self-utilitarianism as distinguished from social utilitarianism, to mundane as differing from ideal utility. It is the law of nature that bread cast upon the waters shall return; and it in no sense detracts from the beauty of service that the labourer is worthy of, and sometimes receives, his hire. In its relation to ethics the question is whether he works for the sake of wage, or in order that the work be done with the view to its inherent service.

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THE FACE OF THE WATERS

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CHAPTER II

THE FACE OF THE WATERS

OUR prophet Heraclitus was little hampered by that precision of knowledge which I have said deprives many philosophers of their natural means of expression. Hardly anything remains of his writings; yet from what we are told of him, we may infer that he relied upon symbol and metaphor, in the method of the poet and uneducated man, to express that which could not otherwise be represented. Thus he adopted the symbol of fire to express his idea of the strength in evolving life, *being* in virtue of what it was, *becoming* in virtue of what it is. To him fire illustrated, or perhaps had a common essential brotherhood with, the indwelling power inhabiting all phenomena of life, urging to action, to manifestation, to becoming. Its insistence of manifestation, its subordination of material to its needs that its life may grow from timid spark to victorious conflagration, recalled the power of life and its undeniable claims upon all in its environment that could be compelled to its service. And if he confused analogy with illustration and offered that which was of high service in representation of an abstract idea as proof of fact

Analogy and illustration.

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or theory, he was but falling upon the same error that in these days of education is responsible for much loose thinking and clap-trap superstition. In this chapter I shall employ freely both analogy and illustration as means of helping us to realise the relation of spirit to matter; and I shall find occasion for pointing their justification and need of distinction. Whether or no the Ephesian prophet held himself clear of fallacy arising from their confusion I do not know; but at any rate he had as much right to affirm, if so he did, that fire was identical with life as had Schopenhauer, for instance, to teach that will was the same as gravity, chemical affinity, and other physical manifestations. It is my endeavour to exemplify further the idea suggested by Heraclitus. I would show the true relation of life to its world of matter in terms that will be at once simpler and more scientific than was possible in a day when the so-called four elements—fire, water, air, earth —were held, for want of mere text-book information, to be universal essences. And I shall show that if vital force differ from and dominate physical force, will-power must as essentially be something other than a form of physical manifestation. Whether fire, which, when quenched or when dying for lack of fuel, Heraclitus taught must return again to Zeus from whom it had emanated, can help us, as an illustration, to conceive of the destiny of man, I am not sure. But I am persuaded that, as there is no analogy between fire and life, so there can be none between their birth and burial. In this place I shall confine our attention to the simple fact

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of life's manifestation, in order that I may make my reader understand the relation of life to matter; and I shall not begin the actual argument relative to Free-will until the next chapter.

The Three Estates.

We shall understand as we proceed that the fundamental idea of the individual, as such, is determination to live and to proclaim his existence. This determination circumscribes the estate of Egoism. But for its necessity, I take it, life had not come into manifestation. And yet, as manifestation is inconceivable without the existence of other beings to whom life is manifested, we no sooner begin our study in Egoism than we find that the idea of Altruism is essential to the incipience of the individual. Moreover, it will become apparent as we proceed that all life lives and serves, even when the service is obviously prompted by self-interest in obedience to an eternal law responsible for the generation and support of each item: which law all must obey, in measure great or small, because they *must* rather than because they *may*. This law is transcendental. And, though we shall ultimately understand that the three estates, which I briefly classified at the conclusion of the last chapter, are inseparable and exist only in mutual dependence and co-operation, yet we shall be correspondingly justified in their distinction; for in it we may realise the degree and order in which each is recognised for its share in evolution and education.

St Paul's adoption of the Three Estates.

The three estates of Egoism, Altruism, and Transcendentalism are but different aspects of a classification, invented by the Christian philosopher

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Paul. He divided the nature of man into three. The first is the σῶμα, by which is understood all that is ordinarily signified by the word body; and the second is ψυχή, the soul, which is possessed by all animals in varying degree of excellence and includes life, feeling, affection, and reason. Thus far the distinction between soul and body tallies with the teachings of Aristotle, who, quoting a saying of Thales, the first of the seven wise men of Greece, that the magnet must have a soul or it would not attract iron, speaks of the soul of a plant as smaller than that of dog, horse, or man. So far the soul signifies the vital principle to which the body's attributes and structure are due. But Paul detected a third element, the πνεῦμα, or spirit. This we may define as man's faculty of knowing, if not of understanding, his dependence upon the infinite which has produced him: it is in virtue of his spirit that he knows God. The body may fulfil, and in obedience to its own laws, the behests of the individual's self; the soul may perform the social duties incumbent on a good citizen, or able scholar, or generous philanthropist; but the spirit alone recognises the dependence of these, and of itself as a unity, upon the greater source of life which cannot be seen or measured by experiment nor proved by the laws of logic. Thus far we can understand how in the individual man are comprised the three estates of egoism, altruism, and transcendentalism. And it will be my object in the forthcoming pages to show how the instincts and inheritances of each estate are essential in education

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and evolution; how the highest is as much part of man's nature as the lowest; how, indeed, the three are not the privilege of man alone, but comprise the very essence of the laws of evolution from its beginnings until now; and finally, how we may realise such ideal considerations as fact from the study of natural law alone and find that transcendentalism is as much revealed by the facts of science as is the importance of self-interest or social utilitarianism.

I.—The Manifestation of Being in Form, Structure, and Material

Form, Structure, Material, comprise the Ego's manifestation.

As the preliminary step in this investigation we must discover the means and method whereby the Ego exists as such and manifests its being. We shall most easily do so by noting the relations to one another in the manifestation of the concrete Ego of those abstractions which we may designate as Form, Structure, and Material. Each when regarded alone is a mere abstraction, because its existence without the other two is not demonstrable or even conceivable; yet taken together the three form a concrete expression of simple Being, and are concerned only in egoism, as distinct from altruism and transcendentalism. They comprise the living body, σῶμα, of Paul; and though this cannot be detached from the soul and spirit without the overthrow of actual existence, yet we may separate them ideally and thus be the better able to take intellectual hold of their nature.

Form, structure, and material, then, comprise the expression of simple Being. But modern revelations

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as well as ancient teachings concerning the laws of life have silenced for all time the Eleatic philosophers who preached fixedness in natural phenomena in opposition to the wisdom of Heraclitus; and we know that the idea of life can no longer be comprised in the word Being, seeing that it is ever growing into further life or decaying into death. So, while we truly affirm that form, structure, and material together comprise the expression of Being, we may come to think that Life is form itself so long as it assumes material and structure for the manifestation and work of its power in Becoming.

Definition.

It is as important to avoid confusing structure with form, as matter with life. To define the relations of form, structure, and matter concisely, I may say that form embraces matter, and through its instrumentality erects its individual structure, for the purpose of manifesting itself and of coming in contact with other forms like itself. To make these relations more definite for the purpose of simplification, we may liken them to the similar abstract ideas as they subsist in a building. The form is the idea in the architect's brain, the structure is the actual edifice, the matter is the brick and mortar of which the structure is composed. For our immediate purposes we need hardly separate form from the vital principle which holds it in idea, although we must bear in mind the distinction subsisting between the combination of form, structure, and material which results in an inorganic crystal, and the union of the same abstractions which produces an animate being. Of this point more will be said presently.

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II.—The Face of the Waters

Every one has, in watching a wave pass over a sheet of water, wondered and asked for its meaning. If a cork lie in its path, does the wave carry it away? No; it merely lifts the cork as it passes under, leaving it at the spot where it found it, surrounded by the same seaweeds and jelly-fish, by the same particles of water. The water itself has not passed onwards: it has merely been lifted and depressed by the form of the wave passing through it. But a wave would not be a wave were it stationary: indeed the essential point about it is that, so far as its material is concerned, it is never for two moments the same; it moves onward simply by grasping and loosening successive portions of water for the sake, we may say, of manifesting its existence. It may be objected to this artificial separation of form and matter that a wave is but a method of motion, transferred from the wind to the water, and that each particle of water communicates its movement to its neighbour, and that so the motion passes onwards. But we are not discussing the cause of form, but simply the form as a cognizable idea; and the scientific explanation of the wave's origin affords no valid reason why the wave should not be defined as a form passing through the water, taking into its embrace successive portions of fluid, and thus manifesting the fact of its essential nature, movement.

Illustration in the form of the wave.

Now, let us ask what is the fundamental fact concerning the wave: its form, or its material? It is not the water of the wave that lifts the fairy-like

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Portuguese man-of-war, or that swamps the fiery motor power of an Atlantic steamer: it is the form, seizing upon the water, which compels the latter to do its will, whether in the creation of the beautiful or in the destruction of man's implements. And yet the water is the ground-work upon which the form of the wave is built. The two are indissoluble as are the human body and that force which has called it into existence.

So let us then observe these points:

(i) The form of the wave is its essential idea, its billowy movement;

(ii) The structure of the wave is merely the shape of elevation and depression which that form assumes in order to manifest its essential idea;

(iii) The material of the wave is the tangible, ponderable water of which the structure is composed.

Having this clearly before us, we may now advance a step and consider a more complex example to illustrate the combination of the three abstractions, form, structure, material.

Illustration in the idea of man.

It is a popular saying that the human body gradually and entirely changes the elements of which it is composed during every seven years. This is no doubt practically true; and, though we cannot scientifically demonstrate the exact time occupied to complete the change, it is quite indubitable that for no two consecutive seconds does the body consist of all the same constituent parts. Matter in the human economy is incessantly being elaborated into structure by form. The form is for ever expressing itself to the individual's own senses and to those of others through

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the instrumentality of that matter which it is incessantly submitting to its use. The substance of which a man's bones and muscles, brain, and sense-organs are composed is for ever being changed: yet the man remains the same man, just as our wave remains the same wave although within two seconds the whole of its material components are changed. The material in each case is merely the medium through which the fact of existence is rendered knowable.

The reason for discussing the relation of form to matter should before this have become obvious, in that we have discovered by what means man manifests his existence to other men. Considering man's being as an abstraction, we may say that he assumes that which is concrete, visible, tangible, namely matter, for the sake of expressing his existence. We may even affirm the structure of man to symbolise his form, since, by referring it to the actual, the form, otherwise abstract, is made knowable.

The abstract idea assumes the concrete matter for the sake of expressing.

Yet no sooner does life fall, rise, or stumble (as we like to take it) into Being than it departs from that Being to a new Becoming. Man no sooner *is* than he *becomes*. And in this dictum of Heraclitus lies the whole essence of the idea of growth, education, evolution, whether considered from the standpoint of biological history or of the moral, intellectual, and social development of the individual. And we must investigate with utmost care this wonder of Becoming. For this is the seed's germination which holds in its secret bosom the coming spread of foliage over the face of the world: the possibilities

The secret of the seed is the fact of evolution.

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in its flowers and fruit which many hope for, which some have seen, yet which others, who have fallen down to worship an idol of their own creation, hold unprofitable because to themselves invisible.

In spite of the importance I attach to the distinction between form and structure, I would guard my reader against attributing to me a theory which many unconsciously hold, and which the assertion, that man assumes material for expressing the fact of his existence, might tend to confirm. I refer to a conception of the individual man's existence prior and subsequent to his terrestrial life in a sort of shadowy state which, without the organs or faculty of sense, must, to say the least, be profoundly uninteresting. The individual man, I take it, has no sort of personal existence prior to his opening his eyes for the first time upon the world into which he is born. The lessons of biological evolution suggest to us that though myriads of years have been concerned in bringing up the animal idea to its present crown in man, the same essential steps, the same myriads of years, are traversed by each offspring of man during his evolution in his mother's womb. The ova of crayfish, ape or man are identical, each passing through certain stages, arresting advance at a certain point, then diverging from the common road to form the special characteristics of the parent. The amœba, one may say, also begins life as an ovum, yet also ends it in that stage, without further developing; but the ovum of more complex animals undergoes increasing evolution in proportion to the

Birth is the crystallisation of a moment though Eternity has worked for the event.

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dignity of its parents' position in creation. So that the individual man starts at the very beginning of the growth of life, ascending through all the essential steps in the evolution of the species, although making no divergences such as are necessitated for the production of lower types, until he attains the perfection of his parents' form. His conscious life may be said to begin, as I have remarked, when he first opens his eyes on the universe. Yet we can hardly say he is even then created; for his sight is conscious only of light and colour; his hearing is but indiscriminate noise; his first utterance is but a protest; his idea of love is but the milk which flows from his mother's breast. And if such humble degree of individual existence can hardly be considered life as we mean it, pray at what point in his education can he be said to be created? When he first learns that disobedience to the law brings sorrow? When he first rebels against convention and asserts his rights? When he falls in love and, first seeing beauty, knows something of the truth, even though he afterwards forget and ridicule such revelation, because his worship of commercial success has dimmed his eyes? When he has realised the worthlessness of hope, joy, faith, and sees things as he thinks they are, in place of believing them to be what they seem? There can be but one answer to each such question; and we are driven back to the doctrine of Heraclitus that there is no Being but Becoming, no creation but in what will be. Or is the only birthright of man the labour of Sysiphus

We know not yet how soon man will be made.

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and the only consummation of his creation the grave?

So we come to this, that the individual man can have had no incipience as such but in the creative power that bore him, but in the heart of God who willed him, but in the Spirit that moved upon the face of the waters. Such as prefer speaking of God as cosmic law may please themselves. Yet if all these evolutionary operations are but the result of a blind, impersonal cosmic law, then is man in virtue of his personality, his perception of the past and future, his harnessing and driving of cosmic forces for his own excelling, greater than the Power that has produced him: the claim is absurd.

The eternal parentage.

Consequently, although we may admit that man had no personal existence before his birth, we may say that, in so far as he personifies life, he assumes the material for giving expression to his existence, and that the structure thus erected is the means he adopts for manifesting himself.

Structure.

The attribute of structure is intermediate between form and matter. The essential idea of the wave's nature is, as we have seen, its movement. This form of motion has built up the structure by adopting the material of the water. Thus the wave is continually building up its structure afresh, by passing new material through it and discarding the old. Yet the wave is ever the same wave. Precise in similarity, the human form erects a structure out of matter; and this structure is commonly known as the body. This body represents, manifests, or gives expression to form, while the latter is inhabiting it,

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perpetually changing its material, ever moving it onwards in growth and change, or departing from it, leaving it to degeneration and decay.

We see with our eyes how the structure of a wave is shattered as it rushes, with head already bent and breaking, on to the invulnerable shore. And the thoughtful mind inevitably asks whether the form of the wave is actually destroyed when it drives its structure on the rocks.

To answer this question we must turn from metaphysics to science. It will be remembered that what we agreed to designate the form of the wave, is synonymous with motion passing through the water. The water does not progress onwards; it is merely thrown into waves by the motion passing onwards from one particle of water to the next. Now we know as a scientific fact as distinct from a theory that no kind of movement can be destroyed. It is as impossible to annihilate motion as it is to destroy matter. To take an instance: when the movement of anything is suddenly arrested, both it and the resisting substance undergo a rise of temperature; the movement of the whole body has been transformed into movement of the particles of which the body consists, and the fact of this movement is conveyed to our senses as heat. Hence we stamp our feet to keep them warm. Similarly the heat of a furnace converts water into steam, which transforms its latent energy into the velocity of a locomotive, or the brilliancy of the electric light. Electricity, light, heat, magnetism, chemical action are all different forms of motion, each being inter-

The permanence of matter and energy.

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changeable with another, just as the movement of a bat is transformed into the movement of a ball. In the latter instance, the appearance of the movement is totally changed, although the mode of motion is identical in both; in similar manner, and as much actually, are the modes of motion known as electricity, light, etc., or the movement of ponderable masses, interchangeable.

Motion itself is never destroyed; and the motive force in a wave, although apparently shattered on the shore, can never be destroyed. To be even more precise: the water of a breaking wave rushes up the beach; the same force that carries it up causes it to rush down again—on to the foot of the next comer, throwing it over in turn, and annihilating its structure.

But reverting to our metaphysical phraseology, the form or force of the wave is never destroyed, seeing that nature knows of no destruction of energy. The form has vanished with the structure; but the form is seizing hold of other substances, driving pebbles up the beach and bubbles into the water it can no longer control, prompted by that same precise obedience to which it owed its beauty before the shore was reached.

The dissolution of structure is annihilation of neither form nor matter.

Indeed the only approach to annihilation we can here admit is a dissolution of tangible structure. And to draw our analogy between the ideal relations of form, structure, and matter, as subsisting between the inanimate wave and the animate man, we must suppose each to lose the vivifying form while still retaining its structure. We must

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imagine the wave suddenly frozen so as to retain its structure and matter, now fixed and unchangeable, but lost to that to which it owed its existence, namely, creative form; while we must picture the man as a corpse, its structure, its material, all there, but its vivifying form departed.

Yet whither goes the vivifying form?

And no sooner do we conceive of this separation than we inevitably ask what has become of the constituent energy of the wave, where is its essential form? Science assures us in incontrovertible language that it is not and cannot be destroyed. And where is the vivifying form of man, that through which he lives and moves and has his being? Science holds her tongue in acknowledged ignorance; yet Logic, which is common sense analysed, tells us, from what we know of the essential relations of form, structure, and matter in other entities, that neither can the vivifying form of man, dominant as it is of indestructible physical forces, be destroyed; although the structure which it built up is fast returning to the dust from which it was elaborated, and we cannot see any new structure it may have built up for manifesting its existence.

Our issue with the materialist.

But let us be quite just to the materialist if only that our own standpoint may be securer. He too will agree that what we are calling the form of man cannot perish, since nature knows of no destruction of energy. He will adopt my metaphor and assert that even as the form of the wave is dissipated in other forms of energy, so is the form of man blown to the winds; and he will say it is just as absurd to speak of the form of man as still

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existing after the death of his body, as it obviously is to speak of the form of a wave after the motion of it is scattered in rolling pebbles. He will say that the energy in the one case is dissipated just as it is in the other, and that what we call man's soul flies off as electricity, heat, and so on. But if this be, let him measure it. In the case of the wave he can measure the original force and show its equivalent in the forces resulting from its destruction: let him do so in the case of man. There will be plenty for him to appraise when he remembers what forces of decomposition the life perpetually holds in check. But until he has measured the vitalising form of man, the power controlling physical laws, until he can convert it into other modes of motion, such as heat and electricity and chemical action, and can reconvert these into an identical soul of man such as he had scattered to the earth and winds, I shall believe that the power of life, which can rule physical forces, is greater than physical forces, and therefore may possess ultra-mundane possibilities.

The power of life and the energy of matter.

I can now, having dealt thus freely with analogy and metaphor to teach the true relation of spirit to matter, point more definitely the distinction, to which I referred at the opening of the chapter, between analogy and illustration. Its importance will constantly be asserting itself; indeed in its realisation lies the whole secret of lucidity and accuracy as contrasted with ambiguity and illusion. Analogy implies a community of reason, whether in purpose or law; illustration is merely a symbolic suggestion of a common, not essential, property, whereby the representation of one object, possessing such pro-

Importance of distinguishing between illustration and analogy.

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perty in unmistakable evidence, shall illustrate, illuminate, in another object the same, though less evident, virtue. Analogy deals with essentials, illustration with contingents: that is scientific, this artistic; that of fact, this of imagination. Yet perhaps there is no hard and fast line to be drawn between them. For instance, I have taken the wave as illustrative of the relation of spirit to matter. But it is more than this. For the material is more than a contingent in both man and wave: it is one of the essentials. And by studying this essential in the wave we better realise its relation in man to his other essential, widely different though it be from that in the wave. A more perfect analogy of man would be found in, say, a flower, the essentials being both identical, though the one, that of spirit, differs so much in degree. Yet, because in the wave we can more easily grasp the simple association of form, structure, and material, I was justified in maintaining that the analogy between wave and man holds good, and that form being indestructible in the one must be so in the other. We may, if we like, call the wave a scientific symbol: certain facts being common to the symbol and the thing symbolised, the symbol may be trusted to teach us certain probabilities concerning the thing symbolised which were otherwise obscure. I admit that herein we are dealing with enthymeme rather than with syllogism: but in metaphysics we seek knowledge of abstractions rather than of facts, and our instruments must differ accordingly.[1]

Analogy deals with essentials, illustration with contingents.

The scientific symbol.

[1] I use the word enthymeme in the Aristotelian sense as it is expounded by De Quincey in his Essay on Rhetoric. He holds that

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The artistic symbol.

On the other hand, let us for a moment regard the wave as a mere artistic symbol of man, as a mere illustration of a point we might wish to enforce. We will say with a sigh: 'Ah yes! how true! And just as the wave must finally reach the rock-bound shore, dashing itself to destruction, giving place to others that they may do the same, so does man finally arrive at his rock-bound destiny, sometimes indeed believing it will prove a fuller existence, but only to find himself dashed and destroyed on the shores of death, thus giving place for others to plunge also into annihilation!'

Dangers of the symbol.

It is in such way that symbol and metaphor are used to prove anything we would prove. And therefore it behoves us to be careful how we use the artistic symbol: its object is illustration, not proving. Nevertheless where employed in full appreciation of its limitations, artistic symbolism has definite and urgently needed uses: it is only when used to bolster up fallacies that it becomes untrustworthy. To point its worthlessness as argument in fact, let us use the symbol of the wave for illustrating a totally different conclusion. The beating of the waves on the shore, I may say if I please, the ruin of their structure and the dissipation of their form, symbolise the state of a man, who, battered and broken with fighting the inevitable, destroys his structure by driving it in opposition to the very laws of his nature, with working in opposition to, instead of in conformity with, the idea impelling him to life.

syllogism differs from enthymeme in matter and not in form, the former dealing with facts, being certain, and the latter, drawn from the province of opinion, being simply probable.

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This metaphor or symbol attempts no conclusions, proves nothing: it merely points a similarity in idea and brings more vividly to our minds the miserable state of one who denies the higher impulses of his nature. It is in fact a presentation of an abstract idea which cannot otherwise be fairly grasped without such metaphor. But it proves nothing. We use it for its imaginative suggestiveness and not for its scientific demonstration.[1]

We must return for a space to the consideration of form. We may hold ourselves justified in asserting that, for all organised things such as animals and plants, form may be considered as the paramount element. But, looking a little further, we shall perceive that form is the tyrant of structure and matter in the physical world also. Yet in the mineral world, form may at first thought be apparently dependent upon the substance of which it consists; for the shape of crystals depends upon the material of which they are composed. Carbon, when it crystallises into diamond, invariably assumes some form derived from the cube, while quartz will as invariably take the shape of a six-sided prism. The same mineral substances always clothe themselves in garments of the same design, and their fashions never change. But, if we examine their nature a little more closely, even minerals, we shall see, are subject to the same despotism of form.

Form in the inorganic world.

[1] I hope on some future occasion to show that our education in the use of the symbol for representing, suggesting, making manifest those ideas which cannot be presented in material form has, in the evolution of man, been of paramount value, although but little recognised.

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When their particles—molecules, as the chemist calls them—aggregate and form crystals, they are but obeying the inevitable destiny of the idea in which they are constructed: they do but fall into an arrangement which is the unavoidable consequence of their own nature. So far one might assert form to be the result of material properties. Yet if we inquire as to the composition of the ultimate atoms of which a crystal's molecule consists, which constitute the matter of the molecular form, we are confronted by a question which not the subtlest of chemists nor the most imaginative of poets can answer. But we may be sure the crystal's form, even though it be dependent upon the form and arrangement of the atoms composing the molecule, is the pre-eminent point in its specific constitution. And, even of mineral or inorganic substances, as distinguished from living or organised beings, we may say that it is form which makes things what they are. Form is the soul of substance; it is the vivifying force of structure.

And, though the crystal's form may enlarge, it never changes or evolves into new fashions of higher significance or purpose, nor retrogresses into an increasing feebleness. The form of the flower, on the other hand, is for ever elaborating its structure by decomposing the molecules of the external world, and taking into itself their atoms. Thus it grows; and at the same time, it augments the nobility of the idea which controls its species. The flower's material and structure, increasing in quantity and varying in quality, proclaim to our senses the fact

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of something we cannot understand, and which, perhaps therefore, we call Beauty. The structure withers, and dies, and the material departs; but the form must live, and is transmitted to the coming ages with possibilities of higher elaboration. As one candle sets aflame many candles and they in turn a larger number, so will one flower form and illumine myriads of offspring with a light that may be greater than the parental.

The continuing increase of vital power compared with the stationary quantity of physical energy.

Indeed could we measure that vital power which changes the face of our world, we must admit its steady increase, its perpetual creation; and our materialist objector may argue that as vital power is so obviously different from physical force in that it is perpetually undergoing increase, whereas the sum total of physical force, though ever changing in appearance, is inalterable, we are not justified in arguing for indestructibility of life because heat and other modes of motion cannot be annihilated. If life is not interchangeable with heat, electricity, and chemical action, so it may die without their concern. The argument would be unanswerable but for the fact that life, having in it a creative power, again proclaims that it is greater than the physical forces, and therefore should possess more than their attributes. The driver of a locomotive is not less than his engine because he cannot create but only control its energy. He represents the soul of man which comes from its home and returns there, his work being the control and guiding of the physical forces in his engine, kinetic or potential as he wills them.

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Last word on form in life and in unliving things.

One more word I must have to show how the idea of form differs in the animate and the inanimate world. As far as the tangible shapes of crystalline bodies are concerned, we see two distinct processes in their construction: first the moulding of the ultimate molecules into the structure which their essential form gives them; and secondly the superimposition of these molecules for the building of the crystal which such form compels them to assume in agglomeration. On the other hand, in vital objects, such as animals or plants, the ultimate molecules do not hold implied in them the form of the elaborated structure. Each ultimate molecule of a crystal holds in it the chemical force, composition, and shape of the largest agglomeration of such molecules. But in the vital object, though its ultimate particles are still vital, they may widely differ from one another in function, composition, and shape; and we certainly cannot say that each protoplasmic cell is identical with the whole of which it forms an essential but differing part. In the crystal the structure of the molecule tyrannises over the form of the complete work, while in the plant and animal the ideal form dominates the material from the very beginning in virtue of the ultimate possibility in structure. The form of the crystal-molecule, we may say, is the crystal itself in the beginning of its accretion; and the diamond differs from the quartz only so far as its ultimate molecules differ. But the embryo of man contrasts with that of the dog only in virtue of the outcoming idea of form with which its growth is inspired. The molecule of the crystal is the crystal:

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the embryo of man is such only in virtue of the possibility of the ultimate destiny that inspires it.

So that we necessarily imply some different power in the idea of form when we use it for a crystal and a flower. And we shall be held to precision in thought if we clearly remember the vast distinction subsisting between the two ideas of vital form and its rigid physical counterpart. For the sake of grasping lucidly the potential and kinetic power of idea, it is convenient thus to differentiate life from matter, whether or no we style ourselves materialists. In either case, without abstract idea, concrete fact had never been accomplished. Herein lies the essence of the great question, with which we shall throughout the book be concerned: whether man, the present culmination of vital energy, has been evolved by a chapter of stupendous and utterly stupid accidents: whether action without motive has proved thus strangely productive, and the insensate has produced the sensate; or whether man has *become* from his infinitely humble *being* in obedience to an upward impelling law of purpose. Even if chemical action be one day proved an evolutionary precursor or progenitor of vital action, it will not detract from the possibility that life and its outcome, Man, be their destiny what it may, had originated in a creational purpose.

The great question with which the book is concerned.

III.—The Purpose in the Law

Even at the risk of wearying my reader, I insist still further upon the essential and abiding import-

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ance of grasping the fact of Idea as the motive power of the universe. I insist upon it because I have a very definite intention to make my reader feel that, in the understanding of its power, lies the only clue to the question of the ages. The Idea of the outcoming plan of the universe is the energy which has impelled all things to their making. It is the power of the law in which all things must live. Or am I traitor to my argument in taking for granted a plan of the universe? I think not even the stupidest of materialists can cavil at the expression; and yet, unless he do so, he himself relinquishes his preference for believing in a hotch-potch agglomeration of opposing forces blowing from nowhere to nowhere, with man, and his world of mind and beauty, sorrow and search for ideals, as a mere by-product of an insensate chemical process. And it is interesting to note that no biologist, however perfectly dispossessed he may think himself of any belief in purpose as a power in evolution, can explain changes in the function and structure of organs without tacitly admitting an object in desire as the motive force which makes such changes possible. Modifications start as low down in vital evolution as the very beginning; for vital being means growth in becoming. And we must be willing to suppose, if purpose is the ideal force of change, that the humblest of plants and animals possessed some prophetic power individually and collectively, in that they could force the advantages that would accrue from the elaboration of their structure and functions; and this foreseeing must either be on the

The energy that impels all things to their making.

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part of the individual and common to his race, however humble he be, or it is dominant in the law impelling the individuals and races to strive after such increased advantages, although unconscious alike of their needs and of the process and its issues. Ideally, power is not conceivable without purpose, and perhaps not without the possibility of attainment.

As the abstract is revealed in the concrete, so contemplation of the abstract reveals the essence of the concrete.

I am loth to distract the searcher for clues to the truth with unnecessary dwellings upon abstractions. Ideas, which are abstractions when we contemplate them apart from their manifestations in the concrete, are of no profit save so far as, in giving us understanding of the attributes of things, they reveal the essential in things. By regarding, for instance, not as scientific fact but as philosophic idea, the form of a wave in the manner we have adopted, we grasp at once a truer comprehension of its whole nature, appearance, force in manifestation and possibility, parentage in the winds moving over the face of the water. And so, in regarding man as a manifestation of the great Spirit moving over the face of its created waters, (although his indwelling form cannot be separated from his structure and its material without disaster to himself as a phenomenon) the consideration of these three attributes ideally enlarges our sense of the phenomenon's significance and of its relation to the transcendental. Moreover we arrive, in so doing, at an immediate comprehension of the essential difference in the attributes of a wave and those of a man in the relation they bear to their origin and destiny. The wave was caused by the purposeless force of the wind: just as

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the operations in its own form in movement are purposeless, indefinite, insensate, whether it destroy the ship of the masterful sailor, or whether it scatter the pebbles on the beach. And our materialist finds for man a similar origin in accident, a similar destiny in irresponsible advantage or detriment to the element in which he moves. But as we distinguish, and I shall before long justify the distinction, between fact and truth, so we may agree to differentiate, for the sake of lucidity, between energy and power. Although the relation of the energy of the wave to the water is analogous to the relation of man's soul to his body, yet the form of the wave is merely artistic illustration of man's vital power which is dominant of his body's physical forces. And as surely as the wave's energy is purposeless, man's power may be purposeful; as surely as the wave originated in a force represented for a time in its own form, man originated in a power whose purpose was man and his power to use, elaborate and create more of the very power which is responsible for him.

Purpose in the Law logically demonstrable.

The highest manifestations of the law of evolution in man are definitely and indisputably purposeful. For man's work is the outcome of this law if he himself is. If the bird and the bird's nest are the outcome of this law's operations, so are man and his locomotives and cathedrals. And as all man's higher developments of his own work and intellectual enlargements are but a definite carrying of the law, that has produced him, forward in becoming; and as these developments are definitely purposeful, because actuated by perception of advantage, I do

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not understand the materialist if he deny purpose in the abiding power of the law: *purpose is definitely proclaimed in the law itself if the law is manifested by its creature in purposeful obedience to it.* If, moreover, in spite of the fact that all the physiological operations of a moss or a sponge have purpose in view, we cannot reasonably ascribe to them an intellectual sense of purpose, we must ascribe such sense to the law which has produced these manifestations of its power, and which will from them again produce, in the evolutionary ages to come, higher and ever higher proofs of its infallibility in inspiring all things with power of becoming.

Aristotle's definition of Essential Substance.

Thus are we justified in likening the energy originating the wave with the power originating man. And these reflections bring us very closely upon the Aristotelian definition of Essential Substance as consisting in a union in three ideas: these being power, purpose, and consummation. No one of these attributes is conceivable without the other, as no idea—and this I take it is Aristotle's contention in opposition to his master Plato's conception of Idea as an entity standing of itself—can exist apart from its concrete manifestation. As physical energy is inconceivable without matter in which to manifest itself, so vital power is inconceivable without purpose; and similarly neither power nor purpose are cognizable as such without a possibility in concrete attainment. And taken together, power, purpose, and consummation comprise the three essentials to the conception of an omnipotent, all-wise, and all-serving God. Power, purpose, and

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prospective possibility are ideas which, taken together, are the cause of our phenomenal universe. And as we progress in our argument we shall steadily accumulate facts which further justify such conclusion, and indeed are explicable upon no other hypothesis.

IV.—The Truth of Appearances

The law is manifest only in its appearances.

In my plea for a true conception of the power lying in Idea, there is no inconsistency if I beg the sincere searcher for truth—and, if sincere, we must desire it at any cost, whether it bring us a revelation or a falling of the heavens—to judge of all things primarily as they appear to be: not from the standpoint of the philosopher's generalisations or the scientist's facts, but rather from that of the questioning child new born in the knowledge of a thirsty wonder. If we would grasp some sense of the power and truth of the law, ruling its lesser manifestations in force and fact, we must not be content to dissociate, for purposes of knowledge, insect from flower, or to associate them only so far as they accidentally play into one another's hands in a utilitarian outcome of a chapter of accidents; we must not be content to separate daisy from buttercup and let our knowledge of their pedigrees, or their relative dignity in evolution, blind our eyes to the wisdom of the meadow in which they grow and form such essential, even if useless, components. The scientific farmer may consider them as cumberers of his soil; although if he looked deeper

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he might see a possibility of advantage in his meadows' insistence upon beauty. For if men and women breathe more deeply, if their children more truly exult and dance for the bejewelling of the grass, who can be sure that the cow may not find some truer sense of wellbeing from the presence of colour about her? Does she not thrive better in the sunshine than in the stable, and thus yield the better milk? So that transcendental influences may impress and advantage even the beast of the field. Nor must we consider such influences as less ideal because, on deeper reflection, we find that even beauty may have a utilitarian consequence. To extol the beauty of the meadow and its appreciation by the cow may seem but sentimentalism to the scientist who regards the daisy as but a specimen of *bellis perennis* and the buttercup as one of *ranunculus bulbosa*; but, to the wise beyond petty facts, the meadow, with its clover tempting the humble bee with honey for its fuller fertilisation; with its silver daisies and golden buttercups scattering beauty in lavish profusion; with its butterflies and cows feeling beauty without knowing the wherefore of its inspiration; with its good for all—the hungry babe, the dancing child, the prudent father and hopeful mother; to the wise who would rather rejoice in a corporate significance in power, purpose, and possibility, than dissect the little facts to find them less full of meaning than they had supposed; to the wise, I say, the meadow's appearance of beauty demonstrates the harmony of ideal power, and arouses them to big hopes, great endurances,

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patient faith in an ultimate consummation. It is in some such manner that we may compare the knowledge of facts with the wisdom of hidden truths, in the revelation of which to the meek, who shall inherit the earth, nature is so mercifully busy.

The sacrifice of beauty on the altar of Baal.

But why insist upon such very self-evident facts? Just because the arrogance of our scientific progress, the reverence paid to our commercial success and the worship of our intellectual acquirements threaten to efface our innate love of beauty. The mere man of science looks upon the unknown as opportunity for conflict. He attacks it with might and main and kills the wonder of it, that he may assign it a proper place in his graveyard of information. But his child, in mutely gazing at the yellow heart and the carnation tips of the white-rayed daisy, feels more of real mystery in its relation to the eternal than can be understood or desired by his fact-laden father.

No innate disparity between idealism and materialism.

There is, then, in the very nature of things more of their essential idea to be learnt from questioning their appearance, than from any other means of procedure. Thus may we be inspired at once by the idealism of Plato and taught by the materialism of Aristotle; and in them shall we find nothing of the supposed antipathy. Yet in justifying insight from appearances we are now thinking only of nature, where falsehood has but an equivocal footing. In man we admit another aspect of the question; somehow he has learned to lie, and his appearance is often false. All this, however, has rather to do with intellectual control of expression, than with form;

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and I shall have much to say on this head on another occasion than that of this book. But let us adopt at once a very obvious and important conclusion, viz. that the general expressiveness of appearance in nature, the general truth of the obvious attributes, depends simply on the obedience of form to the essential depths of law in this same nature. Wherever we have obedience there must we have corresponding profundity of truth and elevation of beauty; while it is only when a degraded quality of form gains the upper hand of the ennobling and indwelling law, when the slave rebels against the master, when disobedience becomes a force, it is only then, we may say, that the relatively low becomes supreme. A water-lily rising from a bed of black mud typifies the mastery of the law of life, the flower controlling and absorbing the very mud from which it arises; while the degenerate form of a parasite, evolving from a denial of the law of self-reliance, from a contempt of its ideal possibilities, represents the triumphant disobedience.

Appearance the result of form's obedience.

Before I conclude this chapter, and although I shall have occasion to refer to the subject again, I must justify the distinction made by the philosophic poet between facts and truths. For the purpose of precision in thought I have already made a distinction between force and power which is not to be found in the dictionaries. This I am at liberty to do for my present purpose. And similarly we must have some definition which will, in our search for wisdom, hold in their proper places the tools or materials of transcendental investigation and those

Facts and Truths.

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of mundane knowledge. Facts, we may say, are our commerce, truths our ethical earnings. Facts are within our reach, within our grasp: they are mastered even by the schoolboy cramming them into a reluctant mouth to spit out over an examination paper that would test his intellectual fitness. For most of us it takes much study, perhaps some suffering, before we can realise that the facts are no more than small glow-worms, dull sparks that point the eternal Truth. In spite of the real value of facts, one bids the thoughtful student beware of their insistence, lest, to use the words of Browning's Paracelsus, they

> 'sneeringly disparage the few truths
> Got at at life's cost.'

And in our endeavour to discover facts, the most absolutely necessary of all our means, there may be some danger of losing sight of the ends of wisdom towards which they should conduct us.

In thus making distinction between facts and truths we inevitably point once more to the office of the poet, the painter, and the prophet as distinct from that of the scientist. While the former find light in the appearances of nature, the latter may be mining far away from the sun. Yet he who is strong in far-seeing must no less beware how he regards the appearances of things; for, unless he realise what depths there are in the surface, he will not see true pictures for his brush, nor hear deep music for his violin, nor make songs for our consolation and inspiring. Things he must remember are what they appear to be *and infinitely more.*

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The scientist and the prophet.

In further insistence upon the importance of distinguishing fact from truth, I must consider once more the relative functions of the scientific worker and the prophetic seer. We know well what the men of science have done for us; but the true service of the prophet and poet is less readily realised. Many earnest people, those who yet strive for better work though its fulfilment may not come in their day, are dismayed at the apparent degradation to which the industrial outcome of Science has brought vast numbers of people. Such recusants in the worship of the golden calf are the men and women who seek to raise the poor though heavy average, to ennoble the voice of the people, to awaken the armchair statesmen musing on the fitness of things as they are. These men and women have ideals to strive for beyond the possibility of their attainment. These are they in whom obedience to their own impulses to live for Man and God, rather than for self, reveal beauty in the universe beyond telling. These are the prophets who cry aloud in a wilderness where the stones are the hearts of starving men, where the sands are the food offered the hungry by pulpits and schools and fiction-mongers. It is these who sow the smallest of seeds to become the greatest of trees; who, ever upholding the hand of God, become his lieutenants in fulfilling his laws and help onwards the beauty of his creation, which they know is at work at this time, before their eyes, even in their hands.

The ignorance of the idealists.

Yet even our prophets and poets, I say, are but men and women, and much hampered by the limita-

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tions of facts. Some of them, perhaps being but minor prophets, are pessimists, and find contentment in denunciation, because they do not understand how science has revealed the possibility of an eternal becoming. 'Your knowledge of many things,' said Heraclitus of Ephesus to the Greeks boasting of their superiority to the rest of the world in culture, 'your knowledge does not give you reason or wisdom.' And that is the just complaint of all sincere, unselfish observers, whether hopeful or despairing. They cry out in bitterness that knowledge—*i.e.* science—not only gives the people little of the faculty of insight, but that it has dragged them into industrial slavery, whether they tend the unmeaning steam-looms in a filthy atmosphere, or pocket the wealth which such slavery weaves; that science has set thicker barriers between master and servant, between city and country, between religion and daily life, than ever before; that science, while indeed claiming to make equality possible for all men, has but bestowed more money on the rich, more beer on the poor. And indeed, if we look upon the present as the final outcome of the influence of science upon society, such animadversions would be unanswerable. Yet if the words of Heraclitus are too little remembered by the school-boards and universities, the idealists, I say, suffer from their own limitations and are apt to forget that though knowledge thinks it can dispense with wisdom, wisdom dare not pretend to thrive without knowledge. The prophets of this day are apt to forget that but for science they would still be

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individually struggling in the superstitions of the middle ages and the theology of the present; and that, whereas the true seeker after wisdom was formerly hampered in his searchings by the bonds of pseudo-science, to-day such chains have fallen from him, leaving him free to deal with facts as they are, and accountable to no master but Truth.

The dangers of social authority are repeated in education.

It is interesting to note how a danger which has so often arisen in social politics is realised in the world of education. Tyrant kings, overthrown in the cause of freedom and justice, have given place to corrupt democracies; while reformation, blind in its austerities, has been drowned in the pleasure-seeking heresies of congenial princes. Where one devil has been cast out seven have entered, though possibly smaller in stature and, from their mutual assaults, perhaps helping their own downfall. In the early sixties of last century the religious world was convulsed with terror at Darwin's and Wallace's substantiation of the law of evolution, the truth of which had been more than suspected by many of the old philosophers. The account of the creation of the world related in the Book of Genesis was incontrovertibly shown to be mythical, and the Bible was proved to be worthless as an authority upon the mere facts of nature. The priesthoods, honest enough to feel that their creeds had undergone a rude shaking, were yet loyal to the Almighty, according to the light of their prejudices, and did their best to uphold their conception of his glory against the revelations of the world he had created. Knowing little of the methods of science, educated

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in the intellectual dishonesty of the schools, curiously defective in imaginative thought, they refused to regard a mythical allegory, full of exquisite teaching and profound insight into the meaning of morals, as other than a relation of facts and sequences in creational events: they persisted in confounding the symbol with the idea symbolised, an intellectual sin responsible for half the error and misery in religious history and social ethics. The few wise men doubtless welcomed all revelation whether coming from Galilee or Jerusalem; but the multitude of religious folk, whether priests or laymen, trembled at the danger of calling in question the tenets of the scriptures. Yet facts are too stubborn to be resisted by any save the casuists, and have triumphantly asserted their independence of dogma. Slowly have the people claimed their old right to judge of such matters for themselves despite the theologian's privilege to justify God and his ways; and one consequence of such independence is that they have now one creed which they partly believe in, that of science, and another they wholly disbelieve in, that of the priesthoods. Indeed the relation of science to religion is now precisely the reverse of that which obtained when the Darwinian theory was first promulgated. Men no longer sacrifice intellect to uphold the letter of the scriptures; but they have set up for themselves a graven image representing what they believe science to be, and fall down to worship it. Because neither priesthoods nor schools teach much of the truth, the hungry people must accept as food either the paradoxes of theology or

The two popular creeds.

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the facts of science; and they gain from them some satisfaction notwithstanding their poor nutritive value. And if none offer truths of an inspiring wisdom, at least the people are now learning that fact is more digestible than paradox.

The dogmas of science have replaced the dogmas of religion in the opposition to freedom.

Thus it is that we have arrived at the worship of Science, the simple handmaid of Wisdom. But worse: because the servant will have none of our adulation, we make for ourselves a golden calf whose name is Progress, whose sense is neither of science nor of wisdom, and in whom, in spite of its name, there is no strength but in the power of degrading. To the honour and delight of that Baal we jingle the money in our hollow hearts, attuned to the factory engines; we belch black smoke across the sunny sky, as incense in which his majesty is comforted; we applaud our ruthless cruelties as sacrifices necessary to appease his offspring, Fashion and Disease. But the maiden Science still labours in the love of her mistress Wisdom, and will one day be known as she is, full of grace and tenderness, with open, giving hands to all who, worshipping truth in evolution rather than progress in commercial prosperity, pray on their knees for that Increase which is the one inalienable birthright of man.

The worship of progress.

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INSUBORDINATION AND EVOLUTION

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CHAPTER III

INSUBORDINATION AND EVOLUTION

I.—The Singleness of Life

We now come to the main argument up to which we were climbing. Its purport is to show, in manner as certain as is possible when dealing with abstract ideas, that the evolution of man consists in a perpetual freeing of himself and his race from the environmental restrictions which, in a lower state, had been necessary to his existence. In presenting this idea I shall have recourse to the old biblical legend of the Creation, because it affords good illustration of one point which we shall understand is essential to all growth. This illustration is the Tree in the Midst of the Garden of Eden, the fruit of which, though declared to be wholesome and indeed necessary to Adam's enlargement, he was forbidden to eat. And I shall point out how in his act of insubordination he found freedom from the stagnation involved in obedience to rigid convention.

The Tree in the Midst.

As I have already indicated, the presentation of abstract idea is not possible without symbol or metaphor; and if, for my purpose, which I think is not inconsistent with the purpose of the first chapters of Genesis, I use the parable there given, not as

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relation of fact but simply as a means of illustrating a profound philosophical truth, I pray that I be not styled visionary or mystic.

The integral law of life.

Nor shall we confine our attention solely to ethical discipline or intellectual growth. For the whole process of evolution is impelled by the same laws and processes of law, whether we study it in the human society of to-day, in the history of the nations, in geological records that trace our beginnings backward through millions of ages, or in the habits and changing fashions of the gay and fruitful vegetable kingdom. Man is still a product of nature, however surely he may justify his belief in a divine origin; and the law that has impelled the primordial cell of protoplasm to evolve into complexity of form and elaboration of function is the law which makes it possible for the simple cell of the human ovum to grow into man with his God-like possibilities. There is but one law of life. And, study it how and where we will, every fact or truth concerning its influence and mode of *becoming* throws light upon the nature of every dwelling-place that it builds, be this man or worm, oak-tree or bacillus.

Life is creative power.

Life not only lives, but is creative power itself. Its being is not other than its power of becoming. This power grows as the manifestations of life are elaborated in its more exalted subjects. The higher the position attained by the individual in evolution the more surely his existence proves its virtue in a capacity for becoming; in other words the greater is his possession of possibility in creation. The insect, great as are her intellectual gifts, has little

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choice: she lives her life and obeys its laws because she has no option. Man, small as is his freedom, has yet some share in the course of his life. The insect is chained; man is, if not free, at any rate seeking to cast off his shackles; she knows no will, for there is no forbidden tree in her midst; but man is thus far free that he is ever seeking freedom. And in such wise is he sharing in his creation.

As we proceed I shall hope to make it clear that the faculty of advance, which is obviously creative, is the motive force of evolution, in biology no less than in civilised man. For the laws of our life, in all its aspects, cannot be other than the laws of our evolution, from our beginnings in the primordial ovum strong in its great possibilities, up to our mighty race, still strong, we dare believe, in the hope of yet greater achievements.

The law is changeless though its creatures change.

I must, upon more than one occasion, insist upon the fact that our study of life, as it plays before our eyes, gives clues to the old phenomena of the past stories, whether in the evolution of man, or of animals, or of plants. All discoveries of evolutionary law, whether relating to the origin of species or to geological history, have depended primarily upon the investigation of changes occurring upon our present and immediate observation. From the understanding of the law, as its activity is observed under our own eyes, we have been able to realise its modes of operation throughout all time. To study social history without a knowledge of the passions and purposes of our own people is to fail altogether in understanding the past. And so with

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all law, which is the same yesterday, to-day, and for ever. And we must take our stand upon this truth, or we shall have no ground for our feet.

And at this point also I would raise a question of great import, although I shall answer it in full only at a later stage: are we justified in considering, as it is usual to do, that the civilisation of man is in any manner taking place in opposition to the cosmic law, through the operations of which, whatever it may be, the natural world has assumed its present conditions of life and action? The work of man consists in his faculty of making, doing, investigating, altering the face of nature. He creates gardens where desert reigned; he brings forth new foods, fruits, flowers which existed not before his time; he creates new chemical combinations not found in a natural state, yet having many uses; he converts, collects, and stores for his needs the mighty physical forces that of old had no meaning but terror. And the evolutionist assumes that in such work man is striving in opposition to the natural law which gave him birth.[1] In the domain of ethics, on the other hand, it is assumed by the theologian that the natural man is born into the world, if not the offspring of sin and the child of wrath, at any rate as having two natures, that of instinct which admits only such laws of guidance as man owns in common with the beasts of the field, and that of the opposing moral nature which holds this instinct to be of the devil. And this duality the evolutionist does not deny; explaining it as the warfare in social man

Even man's civilisation is nature.

Nor is morality in opposition with nature.

[1] Huxley's *Evolution and Ethics*. The Romanes Lecture, 1893.

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between his utilitarian concern in the welfare of society and his evolutionary instinct of self-preservation. At this point I merely ask the question which will ultimately be answered at length, as part of the argument of the book: whether the facts justify the assumption of duality in man's social and ethical nature, and whether such duality, if the evidence justifies its assumption, does not run throughout the developmental scale of life. Yet even now, before the question is ripe for discussion, I may state that I shall justify the conclusion that both evolutionist and theologian are wrong in the acceptances of their paradoxes. For there is but one law in evolution; and neither man's work nor his morals can succeed if they stand in opposition to the law of his nature. Whether in manifestations of self-interest, or in developments of social service, the one law impels to an ever higher evolution: which law is transcendental because beyond our experimental investigation. But there are no paradoxes.

Before proceeding to explain how the Tree in the Midst typifies all advance in *becoming* as distinct from contentment in mere *being*, I must try a throw with an opponent, whose resurrection from incessant slayings can only be accounted for on the supposition that he is either an incarnation of stupidity, or a voice in the wilderness of contentment that will not be silenced. His name is Paradox, and his forms are protean. To those who fear new knowledge more than their ignorance he takes the form of a nine-lived cat sitting on a witch's shoulder, complacently spitting fire at all who approach its goddess with

Paradox.

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questions. They can hardly look without this foolish tyrant attacking the light by which they see; they dare hardly walk without his upsetting their law of gravity. Yet to such as are not deterred by the fearsomeness of threats and who will not believe that the law of the stars can be felled by a pope, Paradox is no enemy but a voice that cries 'Ye know not all!'

We rightly resent a paradox; we hate to find one set of conclusions, which had satisfactorily knit together and explained a certain series of interesting facts, flatly denied by another set of equally satisfactory conclusions. To the philosopher such an *impasse* may look disheartening though it must stimulate his ingenuity. To the theologian it may act as proof of the deceitfulness of the human heart, as an indication that God has given us intellect that must not be trusted, or as proof of the wiles and subtleties of the devil. But to the true man of Science every paradox is received as an indication that he is on the wrong road; and that though his facts, so dearly bought, are true and cannot lie, the laws he has deduced from their classification are insufficient: either they must be discarded as lacking the essence of truth, or a higher law must be found which will embrace all apparent contradictions in a harmonious whole. Indeed such has been the invariable course of discovery in the pursuit of science; and, ever as further investigation has resulted in the discovery of new facts, so the greater laws which dominate all have ever been unfolded to our vision as increasingly grand in

The function of science is the overthrow of paradox.

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their simplicity, increasingly comprehensive in their refutation of paradox.

So that wherever in our beating of paths through an unknown country we are confronted by an impassable river we may rejoice that fords must somewhere exist for the unwearied. Whenever we are tripped up by hidden stone we may know that we are walking in the dark. Whenever we would rest content that we have reached the end of our journey because barred gates forbid further trespass, we may know that in our very contentment lies our danger; and, if we decline to accept the forbidding of the gates, we may know that a key lies near at hand for the untiring searcher, and that the name of this key is simplicity.

II.—The Ethics of Insubordination

In the last chapter I wrote concerning the importance of obedience to the law in which we live and move and have our being. The principle involved is one pervading all nature, whether we consider the abstract idea of the material obeying the form which embraces and compels it for the manifestation of its existence, or the concrete conditions of human society in their egoistic and ethical relations. Indeed the idea of law is one with the idea of obedience; and to disobey in whatsoever quarter is one with a denial and disruption of the law. Where the law is not merely a custom of society or an act of parliament, both of which being essentially utilitarian must be dominated by the higher ethical law,

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but a ruling power without which its subjects have no place in its dominions, disobedience is obviously disastrous to the man who will not, or the automaton who does not, exist in conformity. Yet this absolute essential to the law, obedience, may cover or hold to the light as evidence of truth, certain seeming paradoxes: such as the rights of insubordination, or the necessity of competition and compromise. The two latter I shall discuss in a separate chapter. To the consistency of a spirit of insubordination with the intent of the law that must be obeyed I devote the present chapter; for this spirit is essential to the growth of the Ego. Non-conformity is as much a factor of prime importance in education, whether in the evolution of species or the development of human society, as is conformity. And I am anxious to make plain our right to discuss the Ethics of Insubordination, or, in more general terms, to inquire whether we may not find that morality in some high aspects depends upon rejecting the domination of a rule in life which, in some circumstances and at certain times, is justly insistive of obedience.

Non-conformity is a factor of first importance in evolution.

We may with perfect justice speak of a Law of Insubordination, the more so that, as we shall presently perceive, it has been intimately concerned with the process of evolution in life. As we understand the word insubordination in its social aspect it is nearly synonymous with disaster, and implies merely a failure to comply with the law. Yet, on the other hand, when we consider the frequent evidences of its importance in the historical advance of a people, we must admit that insubordination is

The Law of Insubordination.

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scarcely distinguishable from progress. Of this fact instances abound; and we shall not be overstating the point if we affirm that insubordination to the existing conditions, which in their earlier days had been perhaps the best possible and had constituted the law under which men lived, lies at the root of every social advance. Where would protestantism have arisen but for the disobedience of Luther, or where astronomy but for Galileo's repudiation of authority? Where would England now be but for Cromwell's denial of the divine right of kings, or where freedom in our colonies but for the rebellion of Washington?

It may justly be argued that each of these instances illustrates intolerance of wrong rather than insubordination to the law; and the reply to such objection involves almost a discussion on the essential distinction between right and wrong, the place for which in these pages is not yet reached. But we may for the present dismiss the point by affirming that *whatever is, is right until something better become possible*, when the 'whatever is' immediately becomes wrong. And this is the whole essence of that mystery of Evil which has been the sorrow of the thoughtful since all time; and it is absolutely consistent with the law of Becoming. The early Christian church was sufficient unto its day, and still did noble work even when, as the Church of Rome, it became demoralised. But when more freedom became possible its corruptions grew intolerable; and, hand in hand with the possibility of advance, came the insubordination of Martin

Whatever is, is right until the better becomes possible.

Illustrations.

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Luther. There was no evil in the biblical account of the starry heavens; but when Science asserted its facts, belief in erroneous statements became wrong, and Galileo had to be imprisoned that his faith might be confirmed. Belief in the divine right of kings was in idea a noble and elevating belief; but when the people began to think and see the possibilities lying in a divine right of democracy, the cringing to feeble and immoral individuals pretending to the attributes of ideal kings, became a wrong, and Cromwell was driven to disobey the law of the land and one of the ten Commandments. The pampering of our Colonies and extorting from them tokens of their servility to the Mother Country may have been just and wise in their infancy; but when self-government became possible a Washington was born who struck a beneficent blow at the heart of the Mother-land: the grief of it has taught her wisdom, has saved and made her great.

The justification of insubordination.

So that insubordination is ever justified in its success, so far as it institutes a new order, a new phase of the law, that shall be to the interest, not of the few but the many, not of the false but the true, not of the ugly but of the beautiful. But alongside of this rebellion against existing law run countless acts of insubordination which have made history no less a record of bloodshed, tyranny, and repression, than of striving for progress, freedom, and renunciation. Such contradictions in attempts at progress through discontent with tyranny and convention appear at first sight paradoxical; but when we reflect that no man is fettered to an existence on the

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same lines as his forefathers, and that failure does not always spell futility, that stupidity in intelligence does not mean iniquity, we shall find that many contradictions originate in the same deep principles. I doubt if there was ever yet a fanatic or a rebel, whatever disaster he brought, but was impelled to his insubordination, if not by righteousness, yet by anger with some wrong, real or imaginary. Yet let us admit the facts of the contradictions to their full conclusions.

The contradictions in insubordination.

There would appear to lie deep in the human mind an innate desire for pushing forwards, and if not forwards then outwards and often backwards, an innate repugnance to the restraint imposed upon it whether by social law, by physical environment, or by ethical restrictions. This repugnance to restraint is desire for Freedom, though the great thinkers have by common consent believed and taught that the only true freedom lies in that liberty which is the outcome of obedience to the law. Insubordination is but just when its inconsistency with a lower aspect of the law is impelled by an uprising passion for uniformity with a higher ideal. As we proceed, the truth of this will continually grow more evident; for, although anticipating somewhat, we may admit that, as soon as this innate desire in the human mind to be free of its shackles takes the form of denial of the law, it but forges new bonds for the newly made slave in exchange for the freedom of obedience. Yet this spirit of insubordination, not necessarily always working for the good of the individual or society, is conspicuously

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absent in a very large section of the community. To these the narrow environment is more satisfactory because easier than the wider range of existence into which the insubordinate thrust themselves with labour, often with pain, and to the attainment of which they would urge their fellowmen. This narrow and altogether satisfactory environment, this tame, over-cultured garden or walled pig-sty, as the case may be, is euphemistically named Respectability by self-righteous society, Contentment by the shallow moralist. And so far as respectability and contentment are objects in themselves worthy of attainment, such conservatism as their prevalence implies is altogether commendable. But to the smaller section of the community, being blessed with eyes they can focus to distances beyond the garden or pig-sty walls, such restrictions grow intolerably narrow; and the greater world makes their boasted freedom a bondage from which their innate desire for growth, which is attainment in greater freedom, impels them to rebel. Freedom in stagnation is bondage. Freedom with no sense of a greater ideal than itself degenerates into respectability. Respectability, though duly proclaiming her horror of slavery, though fondly extolling the privileges of emancipation, insists that her daughters shall dress in the fashion, though the fashion designs only shrouds.

Freedom in stagnation is bondage.

Before referring to the commonly recognised evils that result from this insubordination, it will be well perhaps to define in what kind it has given us evidence of definitely intellectual and moral advance. Every prophet, we may take it, whether in the old

The nonconformity of the prophet.

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days or the new, has raised his voice against the accepted customs of his fellows, often because their success, self-contentment, and respectability were leading them backwards in the scale of social, which is indeed but moral, advance; often because, while not actually retrograding, they were obviously content with their environment; or again often because, too easily gratified by their slow advance, they declined to make full use of their capacity for seeing and believing in freedom. So have the prophets ever stepped out of the gardens, fasted and found freedom on the mountains, and returned to their people to preach the gospel; and returned yet again when driven forth by stoning and ridicule and starvation. In the sense of the language of such gardens, the prophets have not been the fittest to survive. Nature, who after all is responsible for man and his works, has not selected the prophets as the finest individuals among the species, and as such has not showered upon them the good things of life. But in the sense of the tongue of Truth these prophets have truly had showered upon them the food fittest for the survival, not of themselves, but of the Truth for whose sake they became insubordinate: and stones have been that food, and the Truth has thriven on the death of the Prophet. Prophets are doubtless born who, recognising themselves as such, are too eager to return from the mountains with gold-dust as earnest of the distant treasure, with seeds of the grain of life; but they enter the gates of the city declaring their own wisdom and prowess, and only touch on the light that is to come to the

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seeker; they are feasted, they survive among the fittest, they become respectable. Doubtless it is good for the people that they should feast rather than stone their prophets; yet stones are the natural food of him who is insubordinate, and such food is the strength of his life. 'Woe unto you when all men speak well of you!' exclaimed he whose crucifixion has had somewhat more to do with the regeneration of the world than the feasting of popes and bishops. And great indeed must be that prophet, or great indeed must be the possibility of receiving the truth in his people, when both he and they can withstand the snares of adulation on the one hand, the satisfaction of applauding on the other. I lay stress at this point upon the fact that the great leaders of men, the pioneers of advance in the search after righteousness and truth, the loftily insubordinate, are not usually those to whom the good things of the world have fallen; and I would also ask my reader to bear in mind the fact incidentally remarked that Nature in her operations is responsible not only for man but equally for all his works; and that Nature, whether we write her small as Cosmic Law, or, in vast letters of flame, declare her God, will not repudiate responsibility for the work of man. We shall have need for recurrence to these points when considering fully the law of variation and survival of the fittest as it operates throughout the scale of vital evolution.

Nor must we shut our eyes to the fact that this innate desire for movement in new directions, for departure from the accepted order, for repudiation

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of the law's restrictions, is found not only in the prophets and poets, the discoverers in the world of science, the regenerators of society, but even more conspicuously is evidenced in the classes to whom the term insubordination is more commonly applied, viz. those who would reap without sowing, and would profit by their fellows' loss. Upon such downward insubordination the accepted conditions of the middle average have a remarkably restraining influence, holding in check the multitude who would sin but for the fear of discovery. To such in their relative inferiority, respectability, *i.e.* conformity with the mighty average, is a god worthy of worship; and rightly so. The influence of respectability operates more strongly in this direction, certainly to greater advantage, than in restraining insubordination in those whose passion for a greater life beyond the Garden of Eden, and for its recognition by human society, impels them to hazard all the excellences of their material environment. Yet we shall have reason for suspecting, after taking a survey of the operation of these principles in the evolution of species and the survival of the fittest, that we might adopt with advantage different words to imply the growth involved in the greater insubordination and that other departure from the law of the average which operates in opposition to the welfare of society no less than of the individual. Henceforth we will reserve the term *insubordination* —which perhaps must be allowed an attractiveness from the fact of its shocking and hence awakening those who meekly believe that whatever is is right—

Pernicious insubordination.

Agreement as to the terms insubordination and disobedience.

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to express the upward departure from the plane of the existing law, and the term *disobedience* to express a descent from that plane.

Thus may we already suspect that in all this argument there is no real paradox. We may ask, in all hopefulness, the question whether the facts of man's rise in intellectual and moral life are inimical to the fundamental law of all life: the law whose recognition alone makes social order possible, the law in whose interest even acts of parliament are enforced.

We may, on the other hand, already doubt whether obedience to the law, as a necessity for the present facts, operates in opposition to that insubordination to the law which is but a desire for future possibilities.

III.—Adam's Revolt

The Law of Eden.

The only commandment ordained for the education of Adam and Eve in the Garden of Eden was obedience. It was a commandment for which there could have been no need until the tree was planted, whose fruit was more essential to the two children's growth than all the other delights of their paradise. And not only did the Creator plant such tree in love of his creatures, but in the same love he instilled into their ears, through the voice of a silent, creeping, unsuspected spirit, the rudiment of a great desire to eat of that forbidden fruit, that they might have knowledge of good and evil. God made the law to be obeyed, God entwined that spirit in the boughs of the Tree in the Midst which impelled men to become insub-

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ordinate. And that silent creeping spirit which, innate in us, impels us to depart from the law to which up to this point we owe our being and becoming, is variously designated according to our insight or our servility. Because disobedience to the law follows slothfulness and selfishness, we shift the responsibility upon a creation of our own whom we first designate Devil, and then condemn for our own iniquities. Or, because among our many privileges, we own that of diverging from the parental rule, and because the results of such freedom are so often disastrous, we excuse our failures by ascribing them to original sin, and blame the first insurrectionary and resurrectionary, the first poet and thinker, Adam, for bequeathing us a legacy of iniquity. So that, although this freeing from obligation to conform to the average may lead upwards or downwards, we still abuse the serpent for having insinuated into the mind of Adam the desire for advance upwards and beyond the restrictions of the garden's byelaws. Up to a certain point it was essential to the man and woman that they should obey these rules that they might keep in order the garden's beauty, and ensure a correspondence of their own lives with the law of their environment. But when the spirit of variation, of which more immediately, began to stir within them and the possibility of growth became present to their minds, which already were fashioned for the furtherance of such possibilities, they were impelled to disobey. I shall presently show that the faculty of variation, as it is styled in biology, is identical with imagina-

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The faculty of biological variation is due to insubordination, as is imagination in the intellect.

tion as it is styled in the domain of psychology. And when this spirit of imagination, this seeing ahead of the immediate needs of life into the privileges involved in eating the forbidden fruit, becomes active rather than potential, we discover a new variant of the old Adam: we find insubordination regally dominant of the excellent laws of a relinquished uniformity. So undeniable are the spirit of imagination and its consummation in insubordination that Eve offered the fruit and Adam ate of it although the dire consequence had been fully revealed to them. It is but consistent with the nobility of man to admit that this intuitive desire for knowledge and growth was obeyed in spite of all warnings, and that Adam was no mundane utilitarian; for the serpent's prompting which he chose to obey was not that of self-interest, nor that of altruism: yet there was no Paradox. Adam's appeal against the reproach of the Almighty, vulgarly supposed to be a mere casting of blame upon Eve, was but an expression of the same infantile wail uttered by man unto this day as a protest against his ever advancing birth, against his passage from darkness into light. Those words 'The woman that thou didst give me' contain the whole essence of man's appeal against the plan of his creation. If an almighty God has made evil possible in the world, say we, he must be something short of almighty. If he decreed that obedience was the first essential, why was it necessary to our advance that we should disobey? 'The woman,' exclaimed Adam in despair, 'whom thou didst give me the heart to love and

Adam defended.

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worship as the most excellent of all thy works, the most tender for my honour, more worshipful even than I of thy goodness and beauty; Eve gave me to eat. And, in that she did so, I knew the fruit was good, I forgot thee and thy law, and I ate. Thou didst make the woman beautiful, thou gavedst her to me that I might love her; thou so madest her and me that we can understand and love one another better than we can obey and worship thee. We cannot understand the paradox of the desired fruit which shall give us knowledge of good and evil!' And the only answer of the God of love was to drive them out of the garden as the most literal, the most loving answer to their appeals from his ruling. This disobedience was but the seizing of that birthright which the Lord of the law of progress would have them take. *The very essence of freedom is that it must be taken, that it cannot be given.* And the spade should do more for Adam than the flaming sword that guarded the garden; for it should teach him to work out his own creation which had begun with one huge stride when he became insubordinate to a law so easy to obey, with its rewards of ignorance, ease, and respectability. More will have to be said hereafter concerning the freedom of licence and that won by the casting of shackles; for the present we are considering a law designed as much for its ultimate disobedience as for its present disciplinary necessity.

The Law of Eden designed as much to be ultimately disobeyed as for its disciplinary necessity.

And yet no paradox? I have thus stated the position of insubordination in relation to the law somewhat at length that it might contain its own

And yet no paradox.

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answer. There is no more paradox here than there is in a gardener walling off his orchard from the fallow land about it and yet pulling down his walls to include more land. There is no more paradox than subsists between the conceptions of the past and the present, of the present and the future. By the same law, through which we become paramount to the past, must the future become paramount to our own time. As our average of development is greater than the averages of the past, so will the averages of the future be greater than ours. As we have raised the level of our mediocrity, or, to use the words of evolutionary science, as we have increased the complexity of our environment in virtue of the insubordination of the great ones of the past, so do we hope and believe that priest and prophet may still be found among us who, by obeying their nobler intuitions regardless of utilitarian gain, will lead us and our offspring to higher levels. Some among us will be found who will neither throw stones nor cringingly offer feasts, but simply obey. And although we return again to this first essential of growth in all men, obedience, yet again there is no paradox. For the prophet in his insubordination but obeys the light within him, which is the truth, even as his pupils learn to behold the light. The law is indeed the law of Being or obedience, no less than it is the law of Becoming, or righteous insubordination. Being and Becoming are one, to revert to our prophet of Ephesus, and there is no true Being but in true Becoming. If man would know, he must first be true; and if he would

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be true to the laws of Eden, he must seek work on the fallow land. And there is no paradox.

IV.—The Theory of Evolution

And now, having acquired a definite idea of the relation between obedience in its ordinary acceptance and insubordination—which in certain aspects we have seen is but obedience to the higher conceptions of the law, the greater minds not being controlled within those limitations which must be honoured by the less—we may proceed to inquire whether such relation may be regarded as a principle involving wider application than would be supposed from considering it solely in reference to man. Indeed the remainder and larger part of this chapter will be devoted to an inquiry as to whether the same spirit or faculty of insubordination may not be justly considered as having been in operation throughout the whole history of evolution from its earliest beginnings; whether we may not consider it identical with the need of Being to Become; whether, moreover, it may not be identical with the highest intellectual attribute in man, Imagination. And that we may understand the true bearings of the proposition, I shall be compelled to suppose my reader unacquainted with the laws of biological evolution, and to relate, as briefly as may be, the meaning of such phrases as origin of species, survival of the fittest, variation under changes in environment, etc. I shall therefore discuss these under four headings: (*a*) Variation the origin of species, (*b*) The

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facts of evolution and the defects in the theory, (*c*) The inheritance and bequeathing of purpose, and lastly (*d*) Environment.

(a) *Variation the Origin of Species.*

The understanding of the general in the particular and the past in the present is the basis of all discovery.

The whole trend of recent investigations of the laws involving the historical changes in the animal and vegetable kingdoms, ever since Lyell half a century ago filled the religious world with horror by questioning the geological accuracy of the book of Genesis, until now, has been towards accepting present conditions and changes of conditions, as we can observe them under our own eyes, as the best guides towards understanding operations which geology instructs us have been taking place throughout all time. Indeed this is probably the principle upon which every investigator works. The historian for instance who, having accumulated his facts, failed to realise that his knowledge of human nature, as he can study it in his own time, must be the only means by which he can investigate the laws governing those facts of the past, would, I suspect, be considered a most unscientific and superfluous individual. Similarly in biology, of which history is but the human department, the evolutionist, by studying the principles which affect variation as observed experimentally before his eyes, has explained the origin of species; of which more presently. Indeed it is scarcely conceivable in any process of slow growth and development, where an absolute continuity of action could be traced from,

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let us say, the seed to the perfection of the flower, that different essential principles were in operation at various periods in such growth. The principle at operation in the seed is the idea of the flower; and, however difficult it may be to understand the operations, shortcomings and failures of that innate principle, in consequence of its having to encounter altered external conditions or provide for modified needs, yet the principle involved in its growth must be always the same. Indeed this conception must be considered as axiomatic when we know that any intelligent mind would instinctively repudiate its equivocation.

Even in the investigation of physical law the same process has ever been in operation, as the guide to discovery: discovery has ever begun in the inductive reasoning from small particulars to mighty generalisations. Thus Newton's formulation of the law of gravity, from the perception that the fall of the apple took place in virtue of a property common to all matter, has led to the understanding that the planets, suns and moons, the constellations and the comets, not only exist and move, but have actually evolved their present form and movements from a structureless, formless nebulosity, in obedience to this unwavering law of gravity. Indeed we may advance a step further and affirm it to be the law upon which the apple's fall depends that necessitates the existing arrangement of the heavenly bodies, and implies that the facts of astronomy could not have been other than they are, any more than, granted two and two make four, a

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complicated mathematical problem could have any but one conclusion. And the law of life is as positive in its developments, notwithstanding its complexities, as is the law of gravity or any other physical operation. Granted the fact of the acorn, the oak-tree necessarily arises. Grant the inherent possibilities in the primordial protoplasm together with the facts of a changing environment, and the evolution of man is ultimately inevitable. The whole history of science is teeming with such illustrations, from Watt's observation of his mother's kettle to Darwin's recognition of the pigeon-fancier's art in producing his curious varieties. One and all, the investigators and discoverers have ever been gifted with prophetic insight as to the wonders of the laws of the universe by opening their eyes to the working of such laws as are seen in the little facts of their immediate life.

The teaching of Heraclitus and Democritus contrasted.

And, precisely in accordance with the fact that the same physical laws which govern our daily incidents rule the furnace in the earth's depths and the starry heights above us, a principle of Evolution dominant throughout the world of life has been suspected, and indeed recognised, by all thoughtful philosophers. We have seen how Heraclitus was the earliest to emphasise the fact that all vital force spends itself rather in becoming something more, in growing, than in remaining content with mere being; that existence is hardly such unless it implies growth. So much for the philosopher as distinguished from the scientist, the collector of facts, whom it is the custom to hold personified in Demo-

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critus, the very antithesis of the Ephesian seer, though both were concerned in the accumulation and the arrangement of the elements of knowledge. Each sought for answers to the questions which the inquiring Greek was for ever asking; each advocated the closer study of nature, although pursuing it differently according to the bent of his mind. To Heraclitus, the mystic, each point acquired in his investigation of physical fact led him into closer touch with the divine law, into finer realisation of the exquisite harmony of that law, though it plunged him into deeper sorrow at the abuse of that law by its greatest production, Man. To Democritus, the naturalist, on the other hand, each newly acquired fact of the physical world led him to the pursuit of other facts: it even took him away from the greater issues involved in his investigation, making him disregard those intangible depths in the heart of man that await without the door in patient insistence of recognition. Democritus and his kind find it easier to turn the back on that door than to open it and to face its mysteries of pain and sorrow, those beneficent handmaids of wisdom; they find it simpler to close the ears to importunate knockings than to admit a scientific need of door-opening; simpler, perhaps safer, to trust to the revelations accorded by the borings of peep-holes than to open wide the door that the spirit of wisdom may blow where it listeth. The one, the philosopher, the mystic, took this greater work in both hands, and held it to his heart: nor was he the less great in so doing that it overwhelmed him in sorrow. The

Heraclitus strove with wonders, while Democritus took his intellectual ease.

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other, the scientific investigator, took the more modern course of easy-minded patronage of nature, saw no reason for heartache, found merely stimulus for further interest in his pleasant methods, and shut his eyes to those greater truths of nature which, needing more pains to get at, had no interest for him. Little wonder that historians have contrasted these two evolutionists as the crying and laughing philosophers! Yet each filled his place, though Democritus would be content with teaching how things are, and Heraclitus could find no solace but in striving to ascertain what, and in what manner, they may or might become. Yet the spirit of inductive reasoning, which made Democritus infer that the Milky Way was but a collection of separate stars too distant to be distinguished as such, is that which makes our biologist of to-day study the vital facts in their immediate operations around us as indicative of the way life has gone throughout the ages. Ever the line of reasoning runs from the particular fact with which we are in touch to the general laws which can be handled only in the abstract; and the scientist and his disciples are justified in their aims. Yet these aims have intellectual and perhaps ethical limitations; and once again I would extol the very mysticism of the ideal of such as Heraclitus; once more I pray for the recognition, as realities in the manifestations of nature, of those ideal attributes of man which, as they cannot be measured, lose interest for the scientist unless he can explain them away by some process which denies in itself the very fact which he seeks to investigate. And it is such

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attributes—not the less real that they are recognised intuitively by the simple-minded rather than known as facts to the scientist—that are priceless among the possessions of wisdom and paramount to all the wonderful revelations of experimental investigation. I believe the import of these considerations will be realised more and more truly as time advances, as the men of science grow larger-minded and less enamoured of their newly acquired treasures. It will come to be recognised that the laws of the human mind styled transcendental, such as love and imagination, faith and free will, have been in operation in idea in the process of evolution from its most elementary beginnings, precisely as the idea of the oak-tree and all its attributes must be somehow present in the acorn. And we shall come at a better understanding of the facts of evolution through a truer insight into the laws of life and the ethics of freedom as these can be studied in our midst. The possibility of the flower and the fruit must lie in the seed, as I have insisted. Man's efflorescence and fructification perhaps are not yet common to his species, though here and there individual examples, insubordinate to the law of the average, manifest possibilities that give infinite hope for the species: the possibility of evolving man must have lain in his most elemental beginnings, else could he not have been produced. And so we hark back to our reflection on the relation of obedience to insubordination, and to my claim that the two ideas—in harmony and not discord—consistently and not paradoxically—have been

The principles that have produced man's highest attributes have been at work throughout his evolution, else is he a special creation.

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primarily concerned in the process of educating and evolving, or, as it is ordinarily called, in the Origin of Species.

The Origin of Species.

A brief explanation of this last phrase, the Origin of Species, will now help to direct the reader towards the facts I would have him follow. It is intimately concerned with two other phrases which have become almost household words, perhaps without their significance being fully appreciated, viz. *Natural Selection* and *Survival of the Fittest.* The two are synonymous, though the latter is more approved as implying the mere fact that those individual animals and classes which are best suited for surmounting difficulties in the world they live in, are those which survive in the contest perpetually waged among individuals and species for subsistence, and which therefore are the most successful in propagating their kind. On the other hand, the term natural selection, though implying the same principle, has the disadvantage of suggesting a sort of personal supervision on the part of Nature as deliberately selecting the fittest and discarding the less perfect for her purposes of training her offspring in the way they should go. And for the moment, while we are dealing solely with the hard and fast facts of the process of evolution, it is perhaps wise to avoid the possibility of confusing the methods of such process with their transcendental bearings: we will not spoil our premises by suggesting purpose or personality in natural law.

Yet the process of evolution curiously simulates

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one of personal superintendence when we see how all investigators have depended upon the gardener's and breeder's production of new varieties in form and habit as their main guide in discovering how variations may have occurred in the process of evolution, and how such variations, becoming steadily more pronounced in their distinctions, may have resulted in such widely different species as Birds, Fishes, Reptiles, Monkeys, and Men. For this is the Darwinian theory as to the origin of species. It is not my intention to give details of these processes: such would be foreign to my purpose. Yet the conclusions upon which the great workers in this field have arrived can readily be grasped, and their bearing upon greater issues considered, without an elaborate training in technical detail. A very few statements of fact will permit an ordinarily intelligent mind to believe, without his entering upon an elaborate study of mathematics, that the law of gravitation is the foundation of astronomy; and a description of certain chemical processes is enough to allow the lover of knowledge to grasp the idea of the atomic theory without his studying chemistry. The only essential to such success in understanding is a belief in the truthfulness of the instructor. We are bound to accept every fact presented to us by the scientific investigator, and to admit certain broad inferences which must be obvious to any one holding a wealth of such facts in the hollow of his hand; but we are not bound to accept all his conclusions as to deeper laws governing such facts and deductions unless they can be shown, with the

Intelligence, rather than much knowledge, is needed to grasp principles.

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precision of a mathematical formula, to be beyond question. And herein lies the distinction between physical laws in the inorganic world, relating to electricity, chemistry, astronomy, etc., which are matters of mathematical demonstration, and the laws of life which are not so demonstrable. In the latter there is liberty for speculation, in the former none.

The gardener's and breeder's production of variation.

The gardener, to revert to the argument, has created his flowers, in that their cultured perfections do not exist beyond the garden walls. In making the garden, or environment, to use the technical phrase, he has altered the conditions under which the wild flowers and grasses have been accustomed to grow for countless ages; he has developed in them a certain innate though long-dormant tendency (and let the word stand for a moment, though it may appear to be begging the question) to alteration in form, to variation, as it is termed. Such variation occurs in the same species in various directions; and the gardener, carefully selecting male and female presenting similarly desirable variations, and giving them special care, making their environment as favourable as possible in the way of temperature, manure, etc., succeeds in transmitting the new points of excellence to the offspring. By following such lines in successive generations these variations have become permanent acquisitions. And ultimately a wild flower is converted into a cultivated, with such contrast as the wild rose bears to the *Gloire de Dijon*, or the grasses of the prairie to the grain of agricultural

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land. But so far no new species are introduced. By similar process the many varieties of pigeon, for instance, have been produced; and to such degree has this been carried that, were such widely different forms as the wild rock-pigeon and the pouter known by their skeletons alone, they would indubitably be counted as different species, and not merely variations of the same. Yet the fact that such varieties can be crossed in breeding proclaims that they all belong to the same species. And it is supposed, though it cannot be experimentally proved, that by the further amplification of the possibilities in variation transmitted through countless æons, individuals have been produced so different from their relatives descending in a parallel line, though with utterly different results, that new species were evolved which could not be crossed with those other descendants from the common parentage.

Similarly the greyhound and the racehorse have been produced by the art of man rather than by unassisted nature. But I must here once more remark on the absurdity of contrasting the work of nature with the art of man, though I am but employing a form of speech in constant use among evolutionists: it would be more consistently scientific to say that certain forms are not produced until such important changes in the dogs' and horses' environment supervene as come from man's care and interference, these allowing the innate tendency to variation to develop. In the case of the red clover, because the humble bee has taken upon himself the conveying of the pollen of the one flower to the pistil of

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The environment gives play to the innate tendency to vary from type.

another, we do not affirm that such a flower is not the product of nature, but of the humble bee's preference for the pollen and honey of the clover. Man's and the bee's intent may be different: yet the process is entirely analogous; and it is because of the bee's involuntary service that the red clover has excelled in beauty and utility all other varieties of its kind.[1] So with the racehorse and the greyhound: the tending of man and his careful selection of parents have produced animals which, in the function of fleetness of foot, originally acquired for the chase in dogs, for flight in horses, excel their humbler progenitors, and gather thereby increased beauty of form and intelligence.

The environment.

If we pursue further the idea involved in the diverse species originating in an ever-growing tendency of individuals to vary more or less from the parental type, we must fully realise the importance of the surrounding conditions being favourable to the persistence or strengthening of such tendency. If we understand how utterly dependent is the individual upon the environment for his mere existence and the bequeathing of it to his offspring, it is obvious that the surroundings will be of as much consequence in the development of his more exalted tendency to growth in variation. We do not perhaps need much intellectual food for a mere continuation of our faculties as far as the bare necessaries of life are concerned; but we must have ever-increasing means of knowledge, *i.e.* have ever-extending en-

[1] In New Zealand it has proved impossible to introduce the red clover, because the humble bee cannot be acclimatised there.

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vironment offered us, if we would allow the intuitive desire for increase of mental power to lead us onwards. Variation is the desire for more life, environment the food that makes that increase possible. And environment in all probability operates in more than one definite and in sometimes opposite directions. By a mere alteration of conditions it makes inevitable the development of new functions, the possibility of which already lay in the general faculty of variation, that such functions may correspond with the altered conditions of life.

The environment offers both discipline and ease.

In some changes the environment makes life for the individual more difficult, thus leading to a steady strengthening of such points as favour contention with new obstacles to obtain food, shelter, etc., or of such as are awakened in the struggle with other individuals or species for existence. Yet in other changes that make life easier, the environment becomes more of a garden of Eden, the necessity of grim fighting for mere existence is lessened, and there consequently arrives a possibility of setting aside some portion of vital energy for variation in special and new directions, for blossoming out into finer manifestations of the beauty of the life within. As an instance of increasing difficulties being responsible for arousing the faculty of variation to combat what, but for the new developments, would be fatal to individuals and species, we may consider that class of insects which, some to escape detection by birds, and others more secretly to attack, have mimicked the appearance of twigs and leaves

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(Phasmidæ and Mantidæ)[1]; or again, as instance of the second sort of change in environment, viz. that of offering a beneficial luxury, we find that in the gardener's hands the briar rose, relieved of the hardship of poor soil and needy neighbours, finds it possible to release its energies for the development of its inherent potentialities of beauty.

In whatever manner the environment prove favourable to the development of the faculty of variation, certain absolutely definite relations persist, as insisted by Herbert Spencer, between the degree of development in any given species and the complexity of the environment. Thus the conditions of sea life are simpler than those of earth; changes of temperature, season, day and night are far less conspicuously differentiated in the depths of the ocean than on land; and all forms of sea life whether animal or vegetable are of a simpler order. With the vertebrates this is most conspicuously the case: fishes, moving in an element of more nearly the same specific gravity as themselves than is the case with birds who travel in air or beasts who run on dry land, are simpler in construction and function. Hence one cannot doubt that increasing complexity of environment is favourable to the development of

Complexity of environment favours variation.

[1] This illustration may stand, though I suspect these phantom-insects rather instance the general tendency to conform with the conditions of the environment, viz. with the sticks and leaves which they live amongst, just as birds and quadrupeds living in Arctic regions turn white in conformity with the prevailing absence of colour. Not the less may these insects the better have survived because, escaping detection or attacking more secretly, their conformity is put to certain uses although not helping towards the production of higher variation. The principle of adaptation to environment is not necessarily advantageous though a purpose is commonly attributed to it.

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new variations that can operate in conformity with the demands of such environment. And, even as these variations multiply and grow more complicated, the environment in its turn grows correspondingly more intricate, seeing that the term environment includes all living things, whether of the same or different species, inhabiting the same locality, as well as mere physical surroundings. Thus we find those two forces operating upon one another in a spiral of growth, albeit an ever-widening spiral: variation induces complexity of environment, increasing complexity of environment favours the development of variation. Yet the power of variation is the force which compels the widening of the circle, the environment being but the means through which it operates. No conceivable alteration in environment could induce the faculty of variation. The environment generates nothing, though it feeds all living things.

Variation creates new environment.

The environment creates nothing but feeds all things.

To return to these natural conditions as seen in ourselves, we may say that variation is the genius of the mind which profits by the environment of knowledge or education, whichever we prefer to call it. And we are not straining the analogy if we suspect that the force which has taught man to become insubordinate and to adapt himself to new desires, is the same which in general has produced modifications and thus has led, through ever more complex variations, to the origination of species. By the unconscious operation of this force have been produced the various races of man: by its operation at a period of development after man had acquired

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free consciousness and will, are produced those individuals who have been mainly responsible for human progress. These are the great thinkers, the great teachers, the great discoverers, the great martyrs, the great poets and painters. This same force, which in human affairs we speak of as the imagination, *i.e.* the faculty of perceiving and acting beyond the immediate facts of the environment and necessities of the type, we may suspect, I say, is impelling the phenomena of variation in the lower as well as the higher manifestations of life. And the imagination is nothing if not insubordinate to and intolerant of the accepted routine and custom that rule those classes which, though greater in number, are less in dignity. There can be no faculty or gift in Man, however high it be raised into the realms of the Transcendental, but it has been germinal, or dormantly in operation, so to speak, throughout the scale of his evolution: otherwise is Man a special creation—a claim we cannot admit to be consonant with the facts of science.

Man and beast labour for evolution in virtue of a common gift.

Man's highest gifts are but the consummation of the seed's germination throughout his evolution.

Our chief difficulty in accepting such a theory lies in the unconscious operation of this power in the lower grades of life as contrasted with its conscious, and even voluntary, influence in the higher. But this is no argument for an essential difference: else must many more commonly recognised attributes of both man and beast, such as the emotions of affection, joy, sorrow, etc., be essentially different because manifested and modified by a varying degree of relative consciousness. Indeed it is generally recognised that genius of the first order

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in men impels to a degree of excellence altogether beyond the consciousness of its merits or the will-power at work in its production. Probably the greater the man the less he realises the full nobility of his work, because it is compelled rather by the law of whose mighty force within him even he is not fully conscious, than by his own effort. And the law responsible for man and beast is one law. There is only one special creation: that of life in growth.

Indeed such a claim of uniformity in the power of upward growth appears to me undeniable, provided we believe that man is as much a production of the cosmic law as the monkey or star-fish or amœba; and we are amply justified in arguing that the genius of progress in man must be the same power that has produced the faculty and fact of variation throughout the history of evolution. This law of upward-tending variation we shall be more strikingly convinced is one law and not two or more laws, ever as we grow surer that no paradox exists in the universe except as a phantom mockery engendered by man's unscientific dreamings. If the theologians are right as to the dual nature of man, if he, being by nature corrupt, may yet become divine, then the argument of forces at opposition within him may be admitted as weighty. But, as such suppositions are not endorsed by the facts of evolution, we may prefer to hold that, as the Almighty has but one law for the acorn and the oak-tree, so he has but one law for the primordial protoplasm and the perfect man. And no man dare

The law of life is uniform throughout.

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say where in evolutionary history the ethical warfare began, where the storm first broke which is driving us out of our contenting shelters of conformity up on to the hills, where the thunders give us no peace: upwards towards a consummation made possible only by the divine discontent impelling us to a higher freedom.

As, however, the imagination of man is worthless without education (though not necessarily that of the schools) so the power of variation in plant or animal is useless unless the environment co-operates in its evolution. As I have shown, both in man and his elemental forbears increasing complexity of environment awakens greater powers in variation. The harder the conditions of life for either parent or offspring, the stronger may become the tendency to variation favoured by such conditions: while easier circumstances and luxury, if profitably used by either, may allow the power of variation to branch out in new directions of development. To revert to our historical illustrations, we may say that the faculty of variation from the average could hardly have developed, certainly could not have borne fruit in Martin Luther had not the seed been nurtured in good soil, had not the people, unconsciously perhaps, been yearning for the loosening of their intellectual fetters: and so with Galileo, Cromwell, Washington, Burns, with countless other reformers, prophets, and poets. The power of variation is the unconscious power, the imaginative perception of possibility in growth, potential in all, dynamic in the few; it is the seed of discontent with the respectable average,

The environment of hardship.

The imagination is potential in all, dynamic in the few.

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which seed needs but the sun to awaken its germination.

The environment of ease.

And, quite as truly, historical evidence abounds of the fine possibilities lying in an environment of culture and even of luxury. How would Milton's genius have been manifested, amplified and become a power in the land, had he been driven to dig all his days for a mere continuation of his own existence? How, on the other hand, could have arisen the genius of Burns had he laboured in a factory of to-day? In either case advance was possible because the freedom from manual toil on the one hand, and from mental bondage on the other, made an environment which could foster the budding wings of the bird of genius. All these considerations lead us inevitably to the conclusion that imaginative insubordination and the faculty of variation are not merely illustrative of but are analogous to, nay, are identical with one another: unless, as I say, the animal kingdom is evolved in obedience to a cosmic law in which the Creator has not been primarily interested, while he, as soon as the possibility of man is approached by the march of that law, interferes with its course and creates man in his own image with attributes entirely different from the uncreated lower forms of life. The evolutionist has no alternative between admitting that man is a special creation, and that all the highly developed forces, such as the imagination, which we see responsible for his advance, must have been in operation, or lying dormant, in every form of life through which he is descended.

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Evolution still at work on Man.

Exception may be taken to this assumption that the same power which has been responsible for the evolution of the human species is still in operation, seeing that we have no evidence that man is undergoing structural changes; seeing that, on the contrary, all records backwards from now to prehistoric times suggest that, so far from man having advanced, his continuation of his stationary species appears to imply that the acme of evolutionary possibility has been reached in the human race. Yet function and its correspondence with environment is as much a point in evolution as anatomical structure, though the former has left behind it no indestructible records. An aboriginal man hardly differs structurally from a Shakespeare; yet as functional animals there is less reason for considering them closely allied than there is for holding the aboriginal and his four-handed forefather to be related, although structurally so different. Yet it may be argued that the evidence is against even intellectual advance having occurred during the period comprised in intellectual records, that no greater than Moses has been produced in the three or four thousand odd years since his time, and that no subsequent age has produced such a large proportion of brilliant minds as the fourth century B.C., when Greece with its miniature population gave to all time its Plato, Socrates, Aristophanes, Demosthenes, Aristotle, etc.[1] Have we greater minds now than the sixteenth century A.D. produced? The sum total of individual

[1] Lyell's *Antiquity of Man* (fourth edition), p. 547.

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knowledge is indubitably greater; but have we more individual capacity for thought, more individual manifestation of wisdom? Are the finer emotional aspects of our nature truer? Are we less sordid in our aims? Are the Christian virtues, or the self-denials so essential to social improvement, more conspicuous to-day than they were in the early Christian Church? These are questions which, if we take solitary examples for consideration, are scarcely to be answered save in the negative. At the same time we must remember that in this day, in proportion to the population, there exists a far greater capacity for thought. We must admit, I say, that the average development has indubitably advanced. Such a conclusion cannot be gainsaid when we remember how the environment must correspond with the individual or race inhabiting it, and that the environment, being but means of work and knowledge, is enormously enlarged since the days of the Hebrew prophets or Grecian philosophers. Yet again, for fear of being misunderstood, I must assert that knowledge is not wisdom; that environment, notwithstanding the opportunity it affords for the development of that spirit of genius, that capacity for variation, for the justification of that insubordination so essential to Adam's creation, is but the food and not the life. Yet the life cannot extend without the food; and we may infer that, extended environment being essential to the higher development of man, the increased range of knowledge has fostered an increasing capacity for its assumption and utilisation. Again, in the case of

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morals: the average degree of morality, of self-abnegation, of truthfulness, of purity, was possibly greater among the early Christians than it is in this day. But when we remember the limited intellectual environment in which they lived; when we remember that their whole horizon was narrowed by the belief in the immediate second coming of the Messiah, which belief, however exalted, was not educational—we are compelled to admit that the morality of to-day, though essentially less simple because so largely guided if not prompted by reason, is necessarily that of a more perfectly developed man. The diminution of crime, the mitigation of vindictive penalties, the increasing tenderness and wisdom of the public conscience (and this notwithstanding the sentimentality and folly of large numbers of the most truly virtuous), the higher sense of honour found in every class, even in schoolboys and medical students, all point unequivocally to ethical progress, however much we are dismayed at the decadence in certain classes, respectable and disreputable. And, in spite of utilitarian fears and the stupidity of mere uninspired intellectuality, there is good evidence that morality is regaining something even of an exalted simplicity: progress will, if extended in such wise, be an infinitely greater achievement, an infinitely grander power, than we have yet dreamed of. If man's morality has no such capacity for a progress that marches with his emancipation, then, to carry the argument to its extreme conclusion, the morality and faith of the faithful dog, whether or no

Advance still in progress in spite of our deplorable decadence.

Evidences of this true progress.

The claim for the old simplicity of unquestioned faith is not well founded.

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prompted largely by the hope of gain and fear of punishment, is, because unquestioned and unintellectual, of a higher order than the same qualified attributes of his master. If we still claim that the simple conditions of faith, with its simpler ideas of rectitude, its implicit hopes, its heroic martyrdoms, implied a loftier development than can be discovered in the modern man, then the evolutionary plan has long attained its acme of possible extension and growth. And we must admit that, although the individual's correspondence with his enormously extended mental environment has, up to a certain point, proved the very means by which the spirit of growth has found food for evolutionary development, yet this very condition of possible growth has now become mischievous. In other words, man had better have remained in a state of ignorance where morality, being easier, more implicit, perhaps more distinctly intuitive, would appear more æsthetically admirable: it were better that Adam had remained an obedient worshipper in the Garden of Eden; better that the passion for growth within him had never encountered the enlarged environment offered by the fruit of the Tree in the Midst; better that he had remained contented with a childlike existence, never questioning its laws; better that he had never striven for the freeing of his will from conventional restriction, with the penalty of his revolt as an infinite consolation; better that he had never become a lieutenant of the Lord.

Were it truly better that Adam had never tasted knowledge?

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(b) *The Facts of Evolution and Defects of the Theory*

But I must return to the scientific evidences of evolution in creation, as I am anxious that the untrained reader should realise the strength of our justification in believing in the law of Darwin and Heraclitus. The faculty of variation under domestication is one of the three cardinal points upon which the evolutionist relies for the support of his theory. The second is found in the gradual altering of one form into another through successive ages, so that, for instance, we can trace the horse as we have him back to a three-toed parent, and know by the evidences left in the succession of geological buryings extending over countless ages, that the transitions are matters of fact and not of surmise. And the third point, not less important than the other two, is that the law educed from the consideration of such facts is found to explain absolutely many otherwise unintelligible, otherwise paradoxical, phenomena: as, for instance, the persistence of structures and organs no longer of the slightest use to the individual. But that they are inherited from lower, less complex forms, how could we understand the presence in the foreleg of the horse, the flipper of the seal, or the wing of the bat, of bones not essential to the structures they help to construct, which bones, however, have in another line of descent been amplified and become essential in the forearm of the monkey and man? Or upon what theory can we explain such contradictions as

The three cardinal points in the Evolution theory.

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the appearance during embryonic development of structures belonging to an earlier, similar type which in the further evolution before birth are discarded? For instance: the rudimentary salmon, while still in the egg, changes the form of its tail from a one-sided structure (heterocercal), universal in the Palæozoic geological strata, in favour of the symmetrical (homocercal) form, which is the rule with the fishes of to-day (except in the shark, the sturgeon, and the bony pike); while the lower position of the mouth in the earlier stage of the salmon and other perfect fishes before hatching is also peculiar to fossils of the same geological period. These strange facts can be ascribed only to the influence of heredity, and drive us to the conclusion that variations are due to the existence of a common parent stock, many of whose structures we discard or alter, but from whom we still inherit tendencies to their original form, although it has been so much improved upon by later progenitors.

Such are the three cardinal points in the evolutionist's creed. The first, the law of variation, is the most interesting seeing that it deals with the process by which the growth of the animal creation has taken place. The second, comprising the geological evidence, is the mere enunciation of facts concerning the steadily advancing complexity and multiplicity of form in successive geological ages, which latter also prove the inheritance of structures whose original function has long since been discarded as worthless to present needs. The third is the deductive use of the law necessitated by the other two,

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in explaining apparently paradoxical facts such as we find in embryonic development. Of these, the law of variation is of the greatest interest. So far as it implies a process, so far as it deals with the vital power responsible for all natural phenomena, it is profound to naturalist and philosopher alike. The naturalist is so anxious for the substantiation of Darwin's views as to the origin of species and the evolution of man that he seeks to give these laws of life something of the finality of physical law, while the more facts he adduces the juster appears to him the attempt; but the philosopher becomes convinced, the more deeply he considers the facts presented to him by the naturalist, that there lies behind all a stupendous Truth: never to be measured because illimitable, but of whose magnificence some scintillations may be perceived in idea by its chief exponent, Man.

Difficulties in accepting all the tenets of the Law of Evolution of Species.

Still anxious that my reader should truly understand the bearing upon our study of Evolution in its purely scientific as well as philosophic aspects, I must not fail to admit that there are certain difficulties in accepting all the tenets of the law of Evolution. These I must mention if only for the sake of emphasising their insignificance, although those idealists who secretly dread that science may one day destroy their conceptions of a Creator have sought to make much of them. Essential to the success of variation in the originating of species is the sexual selection of the most fit, that thus any peculiarly favourable variations may be most surely transmitted. The finest cock (and the power of

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variation would appear to be most surely transmitted through the male parent) is best able to overcome other cocks and thus secure the best hen as mother to his unconsciously desired offspring; and thus through successive generations do varieties grow in strength and become developed into widely differing species. But the evolutionist is compelled to admit a radical difference between species and mere varieties, of which difference the advocate of special creation is justified in making some capital. Thus it is a curious fact that, while the distinct species, even when as closely allied as the horse and the donkey, are when crossed incapable of producing fertile offspring, yet certain varieties of pigeons, apparently differing far more widely, can be crossed without in any way interfering with the fertility of their progeny. And upon this functional distinction it is determined whether a given animal or plant belongs to a species of its own or is merely a variation of some allied form: species cannot, when crossed, produce hybrids, or if they do so, such hybrids are infertile, while varieties interbreed freely and their capacity for reproducing sexually perfect offspring is not jeopardised. This curious fact implies a limit to the capacity of sexual selection in producing new species, although it does not in any way argue against the law of variation and the survival of the fittest for propagation. The impossibility of sexual sympathy between distant species is no argument against the law of variation being responsible for them. And the curious infertility of parents belonging to closely allied species,

The infertility of hybrids.

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which evince no lack of sexual sympathy, argues only in favour of a view that the parental differences stand midway between those of variety and species.

The missing links in the evidence.

The other great objection to the universal acceptation of the law of variation lies in the great gaps which occur in the historical records of the process of descent from simpler to more complex species. Although, for instance, elemental man differed from his four-handed cousins less in intellect and range of environment than does the cultured man of to-day differ from his elemental parent; and although the structure of the two types of man is in no material respect dissimilar, while the head of the elemental man is widely and totally different from that of the chimpanzee, not to mention differences in limb, etc.—yet there have never been discovered quite satisfactory links between the monkey and man, or links showing that man has slowly advanced from a progenitor common to himself and the monkey: which links are admitted to be essential to the substantiation of the Darwinian creed. The whole essence of the evolution theory lies in an assumption of gradual minute variations extending over countless ages; and the evolutionist takes as an axiom of his creed the old dictum *Natura non facit saltum*: nature crawls and moves imperceptibly, she never leaps. But Lyell,[1] than whom no sounder evolutionist has existed, asks if it be not possible that now and again great leaps in variation may have occurred even in structural development, seeing that once in an age a Shakespeare is produced from

[1] *Op. cit.* p. 546.

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vulgar parents who is head and shoulders above all his kind. But, unfortunately for the hypothesis no less than for society, no Shakespeare has ever been ancestor to a new race stupendous in genius and intellect. Yet whether or no the missing links ever be discovered, the fact of evolution, and the parts played therein by the faculty of variation, changing environment, etc., will in no sense be shaken.[1]

In either case we shall assuredly grow more and more willing to admit that variation is only a partial manifestation of a greater law than has yet been formulated which will include all vital problems in a grand unquestionable simplicity. The older evolutionists and some modern are stigmatised by the more thorough followers of Darwin as teleologists; that is, as theorists who, while believing in the process of variation and the natural selection of the better varieties for continuing the species (and by natural selection we must remember that a process is implied which excludes the necessity of interference of a higher power than natural law), yet hold that variation is adopted as a means to an end, that each unit possessed with vitality holds an inherent capacity for improvement. Darwin and his followers incline

Teleology.

[1] I have deliberately refrained from discussing the rival theories of Darwin and Weissmann. The latter denies the faculty of transmitting acquired variations, and thus questions the very foundations of the Evolution theory. A wider knowledge may prove that there is no real incompatibility between the two views, and that those variations which are purposed in the interest of higher evolution, the tendencies to which were always inherent in the progenitors, are necessarily transmitted and augmented so long as the environment is favourable; but that such variations as are not consonant with the idea of the evolving intent fall into desuetude or perhaps lead to decadent types.

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rather to the belief in an inherent capacity for accidental changes, while Herbert Spencer holds that the inherent capacity is one of adaptability to changes in environment. In any case we cannot evade the idea of an inherent capacity for something or other; and the question lies between assuming on the one hand that ascending evolution has occurred because the very essence of its vital force is increase in growth, and on the other because the grasp of the exigencies of its environment accidentally produced such progress. The limitations of a theory of accidental variation are found and must be admitted, I affirm, when we seek to inquire as to what force impels this tendency to alteration. Moreover, we see the weakness of the theory which, itself being no law but only a larger fact, cannot answer this simple question arising in every thoughtful mind: why should accidental variation have resulted in such an extraordinary culmination as the intellect of man, if contention of one individual with another and fighting for the bare necessities of life, food and drink, action and repose, were the sole forces at work? Why could not the individual animals which survived have rested content with their superiority? Why should they still produce variations, accidental or otherwise, which they find still better suited for gathering more intellectual food to themselves when already they had a sufficiency? Or is the environment, the world they live in, steadily offering harder conditions of life, and so necessitating either the exercise of greater ingenuity, or the selection of

The insufficiency of both Darwin's and Herbert Spencer's theories.

The statement of an inclusive fact is often mistaken for the enunciation of a Law.

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more favoured varieties for the surmounting of such conditions? To this we may answer that, on the contrary, the conditions of man's environment have been steadily growing easier for the existence of life since its beginnings, so that one would expect on such supposition to find a slackening of the selection of advanced varieties, because superfluous. Indeed in our own history, as I have suggested, facilities for existence have ever run parallel with intellectual advance, though, as soon as the tendency to intellectual variation refuses to profit by its easier circumstances, deterioration of the individual and his race, with the survival of fitter breeds, has always resulted from such luxury. Are not, however, the increasing number of births which easy circumstances entail sufficient to imply hardship in environment? Doubtless; and sufficient to keep in operation that essential survival of the fittest which we cannot doubt has been of such vast importance in their evolution. Yet it does not explain why those varieties should have been selected which preferred to work the harder for themselves and their offspring amidst the pressure of increasing numbers, rather than those varieties which found the easier way in the struggle for existence to lie in the destruction of superfluous members of society. The exigencies of the environment scarcely account for the acceptation of its hardships when such hardships could be so easily removed: unless indeed nobler instincts are in control of our actions than the mere carnal desire for survival. And, as I have before insisted, we are

Why the willing acceptation of hardship?

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perfectly consistent in arguing from our particular observations of the conditions of life in man to the general conditions affecting the whole domain of life. All thinkers from Lyell and Darwin to Wallace, Mivart, Weissmann, or Herbert Spencer, have admitted the necessity this principle of uniformitarianism, as it is called, being taken as the foundation for investigating the changes of bygone times. Consequently, if in these pages I venture to present, based upon such principles of argument, hypotheses which carry us further than the conclusions of the great investigators, I am but pursuing a method under their personal sanction. If in their theories as to the meaning and import of variation they have failed to enunciate a law to indicate the principle that inspires the process alike in its beginning and in its continuation, their pupil may be in no sense less scientific than his masters if he, profiting by their labours, sees indication of a law in teleology that includes all facts and solves the paradoxes presented by them.

(c) *The Inheritance and Bequeathing of Purpose*

If we would understand the limits and possibilities of man's emancipation, of his power of desiring and choosing and forcing to his uses that which it would be easier to abstain from acquiring, it is essential that we should know something of the law of heredity as the term is understood by the evolutionist. We must also understand that, co-extensive with the faculty of inheritance, is that of bequeathing; and that, while we are under obligation to the

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former, we are responsible in large measure for the latter. The very soul of evolution, I say, is increasing freedom from limitations: the individual not only inherits a power of growth but also bequeaths it in increased measure if he have profited by its beneficence. And this is the law in science. And as we study evolution through inheritance and transmission we shall, I think, perceive that it is more logical to suppose that purpose tending towards an ultimate consummation is the motive force of life than that its manifestations have emanated from a chapter of accidents.

The three points in the Law of Heredity.

Inseparable from the idea of advance is the law of heredity. By its operations the individual parents, in virtue of their inheritance, are enabled to produce offspring like themselves. Never is one brought forth belonging to a lower grade of organisation, although the embryo, before hatching or birth, has apparently passed through all the essential gradations of the animal scale in evolution up to the point attained in such scale by the parents. This is the first point in heredity, and the cardinal law of Haeckel. The second is that favoured parents can do even more, in that they can transmit a tendency to reproduce new points of excellence or the reverse which they have themselves acquired from their progenitors. This point is considered settled by most authorities, although some evolutionists, as Weissmann, have disputed it, and thus begged, as appears to me, the whole question of their creed. And the third point is the extraordinary phenomenon of atavism, by which peculiarities or varia-

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tions, inherited or acquired, may be transmitted through successive generations without manifesting themselves in the individual concerned in the transmission. We must admit that in this case a power lies dormant, content in mere possibility, and that such potential can be transmitted from parent to offspring for several generations, to manifest itself ultimately when the environment, embryonic or post-natal, becomes favourable. The truth of this idea is of the utmost importance: it helps us to realise how power may lie dormant, and, though unrecognised and unused, may be yet received from parent and given to progeny. Indeed not even conscious man knows or uses the full strength of his inheritances. Possibly this dormant power of reproducing forgotten characteristics of distant, perhaps less highly organised ancestors, has more to do with producing variations than is generally supposed. Anyhow this law of heredity will help to elucidate the truths I am attempting to demonstrate.

The dormancy of inheritance.

In view of the strength of the law by which life, owing all to inheritance, bequeaths in turn its riches to its offspring; and remembering that all the essentials are transmitted only because they are inherited, we may wonder that variation becomes so important a factor, and question how new points of excellence or the reverse can arise *de novo* and become of as much importance in the legacy of parent to offspring as are the inheritances. But our reluctance to accept the virility of, so to speak, an upstart idea implanted upon the old and long-tried traditions disappears when we remember that

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this faculty of growth and variation is the most important of these inheritances and has never arisen *de novo*, seeing that it is life itself. However and whenever we consider the law of heredity, we are driven to maintain that, in whatever manner environment may modify it, it is the idea, the intangible, immaterial power of life, that transmits its augmentations, or holds asleep in its embrace various possibilities which are kissed into dynamic awakening when the environment shall make its influence serviceable.[1]

This is characteristic of the power of life no less than its assumption of matter for the manifestation of its form or idea; and to realise the fact, I say, helps to an understanding of the simple power of growth whether in individual or in the evolution of 'the work which God works from the beginning to the end.'

Variation and growth are as much attributes of life as gravitation is of matter.

But to return. Variation and growth are as much attributes of life as gravitation is the law of matter. To speak of matter is to predicate gravity: to realise the law in the falling apple is to perceive that it embraces all the wonders of the heavens. To speak of life is to predicate growth: to conceive the fact of the advance implied in growth is to acknowledge variation as essentially identical with it;

[1] The apparently curious method in which variations and impressions may be implanted in the offspring is illustrated in the well-attested fact that peculiarities belonging to a former husband may be transmitted by the mother to the child of a second husband. This, as it appears to me, can be accounted for only on the supposition that the individualities of the first husband produce so deep an impression on the mother's mind that they become part of herself and that thus she hands them on to another child in whose generation the possessor of these peculiarities had no concern. Such being the facts, we can hardly question that acquired variations may be transmitted.

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while to observe the law in the wild rose or the rock-pigeon is to see that it must enfold and order all the possibilities awaiting them in the environmental gifts and opportunities. The power of gravity lies dormant, we may say, is potential in the apple so long as it adheres to the tree; but not the less the possibility of the planetary systems lies in its essential fact. The faculty of variation similarly may lie dormant in the vast majority of individuals possessing life; but nevertheless each animal and plant must be acknowledged as holding in its being the possibilities of the logical conclusions of such power, if only released from its restrictions by the favourable ministrations of the environment.[1] Though some, walking contentedly in the conventional paths of their Eden, never encounter the Tree in its Midst, they yet hold in their being the possibilities of an uplifting insubordination.

The passion of life.

The fact of the survival of the fittest in the struggle for existence is a necessary consequence of that passionate desire to live which is the most indisputable attribute of all life. Granted, however, the extraordinary fact of life, its intense desire for continuation, its ever-greater though all-unconscious determination to propagate and transmit itself to successive generations; granted, as has never been disputed, the individual power of evolving complex form out of simple possibility, the oak tree, for instance, from the acorn; granted the extraordinary power of inheriting minor and major details that

[1] Compare remarks on the universality of genius, chap. viii. p. 403.

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lie dormant in such acorn, seed, ovum, pollen, as you will, which power of inheritance embraces potentialities to be developed only when changes of environment make their manifestation possible; granted all such unequivocal facts as attributes of life, or rather as life itself, it requires no great stretch of insight to suppose that, consistently with all these, is a sense (shall I call it?) running through evolutionary creation of a possibility in ultimate perfection. Thus do we inherit among our treasures a potent though unconscious power of purpose. And it is this purpose of striving towards an unending perfecting which is the force in life, the power in evolution. If this be so, the law, by which those who have most successfully manifested this power of variation select their mates in obedience to its intent, works perfectly and consistently with the theories of the more prominent evolutionists, although it operates as much in the nature of a pruning-knife, to use Mivart's illustration, as in encouraging the desirable.

Evolution results from an inherited power of purpose.

Every observer admits, as I say, the fact of variation and the advantage that accrues to the favoured individual, as well as the disadvantage falling to those producing undesirable variations. But as to the cause of such variation, the power behind that impels it, there is a great divergence of opinion according to the mental bent of the observer. Darwin would appear to incline to the belief that the production of variations is purely accidental, and that it is in consequence of certain kinds proving more advantageous than others that they are better fitted

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for survival. Yet occasionally he would seem to be impressed with the idea that all variations tend towards producing a definite end: if that be so, then the variations cannot be accidental, as their genesis was impelled by a sense of ultimate gain lying dormant somehow, instinctively, unconsciously of course, in their faculty of growth. The idea that the ancestor of a monkey had somewhere, nascent, sleeping, unconscious, yet innate within the vital foundation of its life, a feeling after a possibility that its progeny might ultimately produce a god—as man would be to him, could he so reason—is necessarily absurd to any one who confines his imagination within the limits of his physical perceptions. Yet, on the face of it, it is every bit as ridiculous to suppose that for successive generations a certain peculiarity has been lying dormant in the successive units produced, ultimately to reappear; so proving that each cellular microscopical element, on male or female side, possessed in it the possibility of such peculiarity, and transmitted it without manifesting it in any way. Such freaks of heredity I say would appear ridiculous were they not demonstrable facts. The average evolutionist's answer to such an argument is obvious enough. He would point out that the difference lies in the fact that in heredity it is patent that some former parent produced a peculiarity, a variation, which he was able to transmit, although perhaps it would leap over a few generations, before manifesting itself, whereas teleological variation would imply a striving after that which had never existed. This, the accidental

The biologist's argument against teleology.

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theory of heredity, may seem perhaps a little easier to understand; nevertheless, its advocate must, to be logical, as appears to me, admit that, lying dormant in the fertilised ovum and parent, there lay this possibility, working, living, propagating unconsciously towards a higher development. So far the evolutionist must be a teleologist: he must believe in the individual life living and growing towards an ultimate, more perfect ideal, because it has actually done so; he must admit that each item of life has in it elements of a possibility it can transmit, although it may never reveal them in its own life.

Is it absurd to suppose that our inheritance dates from cosmic rulings beyond the possibility of knowledge?

And if such an extraordinary faculty of handing on, yet without using, an inheritance; if such an apparent paradox as the transmission of a possibility lies in the individual—is it too much to suppose it may exist in that greater force, that cosmic law, call it what we will, which has produced the individual? Is it too much to suppose that the faculty observed in each fertilised ovum of growing towards a definite end exists also in the initial Ovum of all? that the initial Ovum produced from itself, not merely an individual with a destiny comprised in the apparent limitations of its mother, but one with a great passion for life and growth, definite in obedience, defiant of inexpansive conformity, illimitable in its conception of ultimate possibilities, powerful to seize matter and hold its laws in subjection, and to use its life not only as the means of infinite increase in offspring but also of increase in their purpose? Can such Ovum give to its individual offspring a faculty of transmitting in their own

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ova, precisely similar to the parent ovum in the absence of structure and in chemical composition, the mighty phenomena observed in all flowers, birds, beasts, and in man, while itself have no such possibilities in it, have nothing to transmit, if it be no more than the particle of protoplasm which some would-be scientists still hope to create with a test-tube and an incubator? While all flesh owes all things to its inheritance of possibilities in growth, is the initial Ovum of all alone deficient in that inheritance? Yet if it also owns power solely in virtue of an inheritance, whence has this come?

Whence the initial inheritance?

Is there to be no great question uttered by us which we cannot get answered? May we not for a while be content in the hopeful fact that we have attained the possibility of asking the question? Or is man greater than the law that has evolved him, that he should seek a sublimation of the heavens in a test-tube, or a precipitation of the all-pervading law, to measure it in its ruins? To those who are willing to accept a makeshift answer there is but one, and one which holds no truth. Such may, if it satisfy them, hold by the old, easy, intellectually dishonest statement that man has been evolved by a chapter of accidents out of nothing; or if not this, out of a particle of protoplasm obeying no law. If they admit a law they give away their contention; for all vital processes are but means to some end, and life is nought if it hold no active possibilities of growth in greatness. If they claim accident as the most consistent explanation of variation and the survival of the fittest; if they hold that a con-

All vital law is but means to an end; and evolution can be no exception.

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stant tendency to vary from its type is one of the attributes of vital energy, and that of the variations produced some were more fitted than others to survive because they developed new points which gave their possessors physical superiority to the less favoured, and that it is in consequence mainly of such selection that the process of evolution, the power of growth from small functions to great minds, has occurred—they may prefer if they choose to assign a creative faculty to blind Accident.

But of the scientific rather than the rhetorical, of the logical rather than argumentative, we must ask yet a little question, and face it: what do we mean by accident? Surely, something that happens intercurrently without definite relation to the previous course of events. In the evolution of life accident is that which, being purposeless itself, has induced purposed action to circumvent or profit by its interference. This being so, accident is not the cause: it is merely opportunity. And we are driven to this conclusion with regard to this question of evolution through variation, that, while the man of imagination—and we must not forget the conclusions we reached on the evolutionary force of this faculty—sees grand possibilities of increasing knowledge and wisdom in recognition of a power impelling evolution towards the attainment of greater and ever greater ends, the mere evolutionist contents himself by assigning accident as the prime cause of the success of variation, and thereby admits, if he be honest, that he knows of no law; and that, having no further facts to guide him, he is not imaginative enough, or

What is Accident?

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interested enough, to inquire into the possible and necessarily existing powers and domains beyond him. And the more thoughtful inquirer finds himself ever back again, after all his wanderings, under the shelter of an admission that there is more in this law of life, growth, variation, obedience and insubordination, than is dreamt of in our philosophies. The more he studies, and the more he thinks, the more truly he will see that the clue to the descent of man lies locked up in the acorn, revealed in the oak-tree. And I suspect that the true sense of this will often be grasped by those unversed in the details and technicalities of biology. In the transcendental aspects of the law, it is perhaps the meek who inherit the sense of the Earth's vastness and her offspring's possibilities in function, rather than the Solomons exalted in their seats.

(d) *The Office of the Environment*

It may be thought that I am not quite fair in my summary of the views of the evolutionist, in that I have not given sufficient weight to certain other factors at work in the upward tending. Herbert Spencer, as we have seen, has regarded the environment as of greater importance than the accidental production of variation, in that it impels constant adaptation to the surrounding and changing conditions, whether these are due to multiplication of individuals and species, or to alterations in climate, supply of food, etc., the result being that those who are best fitted for such adaptation survive, and those who are less gifted succumb. And judging from our

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own life-history, individual as well as racial, the importance of this adaptation to environment is of the utmost importance. Indeed it must take the first place in education. It is involved in the great lessons of obedience; and obedience, so far as its relation to education is concerned, may be styled the correct, most praiseworthy adaptation of the organism to the environment, whether the individual be changing or comparatively stationary. Even text-books are environment; although the adaptation of the mind to their insistence is only desirable so far as they are regarded as mere guide-books to that untrodden country of illimitable horizon, which the growing child must enter and the laws of which he must obey in all humility, if he would profit by the law of adaptation to environment. The story of evolution is teeming with evidence of the force of this adaptability, whether in advance or retrogression. The humble bee is as much the environment of the red clover as the tilling of the soil that favours its improvement: because the farmer has relieved a portion of its vital energy from the struggle for nutriment and the humble bee has made possible the cross-fertilisation which is everywhere so desirable, it has surpassed in size, beauty, and utility all others of its kind. So the hermit crab, having discovered how to inhabit a disused mollusk-shell, acquires much ease in life because he need no longer devote so much energy to self-protection. He leads thereafter, by carefully making his limbs and desires conform with the exigencies of his bondage, a life of luxury devoted to eating and the propagation

Adaptation to environment.

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of unworthy offspring: unworthy in that the protection thus afforded has led to atrophy of those very limbs that their forbears in their evolutionary struggle had obtained. From another point of view we might hold that this apparent degradation should rather be regarded as instance of an unconscious intellectuality, and that the hermit-crab has found any disadvantages accruing from his corporeal degeneration more than counterbalanced by his comfortable environment and the opportunity for mental quietude. We shall willingly admit that the acquisition of luxury in the environment, which is the unquestionable cause of the degeneration seen in all parasites, is due entirely to the accidental offer of such easier modes of subsistence. Indeed we may suspect that all variation in a downward direction is due to the direct influence of a luxurious environment, and the failure to profit, as we elsewhere see so aboundingly manifested, by the facilities so offered. Even if we prefer to ascribe the degenerations from the type to a lessened supply of this vital energy, rather than to the innate tendency to variation in every direction, we must still hold that the environment, whether making for ease or hardship, may act as unfavourably on the weak in leading to deterioration as it does beneficially upon the strong in upholding them to withstand difficulty, or to profit by ease.

Luxury.

The Environment, whether offering ease or hardship, may prove as harmful to the weak as beneficial to the strong.

An innate desire to be insubordinate in an indeterminate manner might account for the production of variations, favourable or otherwise as the environment may in time determine; but, as I have

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already remarked, no such theory will account for the desire to rise above the sufficiencies of the environment. The environment, so far from being all-powerful to select its suitable variations, is subjected in its turn to a determined and reasonable variation in order that it may be shaped to suit the dissatisfaction of its inhabitants with its kindly or cruel services. For we see new variations as surely compelling the environment as we find the environment compelling or endorsing variation: the nest is the environment compelled to the service of the bird seeking the tree-tops instead of the earth's sheltering grasses. And in man we find the finest intellectual specimens ever strong in virtue of their discontent with an environment sufficiently comfortable to the multitudinous average. Why cannot they be content, ask the lazy, with what they have? Why start new ideas, new paths of progress, new hopes after things they know not of? But in spite of such complainings in conformity against that spirit of uprising without which the boastful average had never attained their excellences, new variations of man are ever being produced, whether in form of Edison or Lister, of Newton or Shakespeare, of Francis of Assisi or Tolstoy. And these lead on their fellows in spite of protests. Yet again I appeal to the pure scientist's method of investigating the laws of life, viz. that by the processes of life as we can study them at work among ourselves in this our day, we can alone know of the processes that have been at work from the beginning.

Discontent with environment a potent aid to variation.

The innate discontent with the environment exer-

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Yet this very discontent may bring vicious variation.

cises its impulse in directions that are not always in the interest of either individual or species. The evil of desiring riches for the love of possessing, apart from nobility of advantage or legitimacy of prudence; the craving of power to control others, with the intent, as it were, of being quit of the fundamental need to control the self; the ambition for the praise of men when personal failure should bring a merciful self-condemnation—all such properties proclaim, bad though they may be, the desire for excelling the unsatisfying average. These impulses to insubordination, while obviously strong enough to initiate varieties, are not, we may hope, leading to the inevitable consequence of their insistence. We can well believe that, not being inspired by the truth of the law's intent, but only by a semblance or idol of the Truth, they, though extolled and worshipped, are not truly evolutional. The wicked, in opposing the coming of the Kingdom, may nevertheless serve the inexorable law of Nature that succours the race by favouring the few; for, though they crush the weak into slavery, they may strengthen the strong by the creation of new environmental obstacles, and thus encourage the survival of the fittest.

Adam's manly discontent with the ease of Eden.

Let us turn once more to our legend of the Creation for illustration of this law of discontent with environment. It was not an insufficiency of material necessities and luxuries in Eden that drove Adam and Eve to an insubordination which raised them into a new variety of man. It was not even an indeterminate, irrational tendency to disobey, or to

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depart from what for them was the declared normal, that resulted in a variety accidentally proving more comformable to the environment. It was not either of these which caused their uprising; but rather a passionate discontent with the ease of their perfect but ungrowing life, a transcendental, altogether unutilitarian craving for a knowledge of good and evil. And no sooner was this new variety produced than it necessitated a new environment for its amplification and justification—an environment which could only be found among the thorns and thistles of the accursed ground. And of all the fruits which they must leave behind them in the garden there was only one whose seed they might carry away; that of the Tree in the Midst. Wherever man has wandered, whatever gardens he has made, whatever churches or schools he has built, whatever books he has written, or whatever sacrifices he has burned, in all the phases of his stultifying fashions and conformities, he has held wrapped in his bosom the seeds of this Tree. The Tree in the Midst is the symbol of all advance, whether called variation in the facts of evolution, whether science in philosophy, whether protestantism in the churches, whether liberalism in politics, whether yearnings after the wisdom which is the Law from whence this spirit of uprising growth first emanated: the Tree in the Midst stands as the justification of individualism against all collectivism, be it in states, churches, or schools. It stands as typical of Man's one birthright, of which not the almighty God dare deprive him without denying his own power; for

The Tree in the Midst a symbol of all advance.

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it is the right to grow and justify the laws of his Creator.

This deliberate mastery of man and lower species over the pristine tyranny of environment deserves yet a few words.

Huxley, most lucid of expositors, has drawn[1] a most illuminating picture of the transformation of the untilled land, with its vegetation limited to forms of life which are known to have persisted unchanged for countless ages, into the garden where the art of man carries further, than could Dame Nature without his aid, the possibilities of the tendency to variation possessed by all forms of life. But Huxley (curiously enough, considering his prevailing desire to ascribe the universe to natural law) argues that the gardener's work is interference with the operations of that cosmic law which will one day resume its sway and obliterate man and all his artistic meddling. Yet the gardener's art supplies no more than the alteration of environment essential to the further development of the faculty of variation in growth, even when he rejects certain undesirable developments, and fosters others for their further possibilities. The gardener, being himself a product of nature, or of the cosmic law as we prefer to call it, all his works, physical, intellectual, moral, altruistic or transcendental, are but outcomes of the forces produced in him by this cosmic law, and therefore cannot be considered as working on different lines from that law: though with his spade he helps the power of life to shine in grain and flower, though with his bullet he has made

Can Man's art be at war with the cosmic law?

[1] Essay on Evolution and Ethics.

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environment no longer possible for certain species, and has blotted them out for ever. If the phrase *cosmic law* implies any idea with precision (and if not it must be discarded by the teacher of science) it signifies the one power that must embrace and govern all lesser laws of nature and must include, not only the tendency to growth and variation, but also the forces of the environment.

In the untilled land we have geological evidence that no further development in weeds and grasses and primitive flowers was possible, seeing that no change had occurred, or was likely to occur, in the environment. Should a tendency to upward variation develop itself, it would find no encouragement for its enterprise and would vanish. Should a specimen fail to conform with the standard of its species, it would prove unfitted for the struggle for existence and would as surely perish. The only chance of survival was for that which had become best adapted to the unchanging environment. Without augmentation in the possibilities of such environment, the inherent power, dormant, potential, of possible development into higher forms, could not be manifested. Yet throughout the countless ages, from seed to flower, from blossom to fruit, was transmitted this inherent possibility: a force identical, we cannot question, with that mystery by which a parent transmits to offspring the identical facts of his nature, as well as those strange idiosyncrasies which, though they may overstep a generation or two before the environment make their revelation possible, are spoken of as heredity. And may not the innate faculty of upward variation be also a transcendental inherit-

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ance? may not the whole evolutionary process of the descent of man be impelled by a force identical with the force of heredity? The fertilised ovum of man contains dormant in its structureless mass, in its formless agglomeration of molecules of protoplasm, the idea and conception of the parent life from the form of limb to the ultimate stature; from the colour of the hair to the degree of moral intuition; from a sense of the advantage of conforming with the average to the passionate desire for insubordinate variation. And the initial Ovum of all, a molecule of protoplasm whether or no accidentally developed, had dormant in it all such potential possibilities. It produced its kind a shade more powerful than itself; the offspring in their turn reproduced themselves in others, and among these some individuals who presented deviations from the parent-type indicating upward tendency of growth. If such deviations resulted in increased facilities for embracing an enlarged environment, a large step forward was gained: each favoured individual producing others having in them not only the power to attain the status the parent had reached, but also this inherited faculty of further upward development. And more than this, they inherited a capacity for forcing the environment to benefit their new-found excellences; a view which is altogether undeniable, although, as appears to me, it has scarcely received the attention it deserves. Huxley, we see, because he could perceive the same principle working throughout, and yet must acknowledge its fact in man, talks of man thereby working in opposition to the cosmic law—a claim

Evolution and heredity.

Man's mastery of the environment.

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which he himself tacitly admits is a *reductio ad absurdum*. It would appear that this upward-tending power within all living individuals, whether lying dormant with never a chance of awakening, whether roused by the bitter north wind, or whether fanned into desire by the gentle zephyr, must be an inheritance none the less that the point to which it impels had never been attained by its corporeal parents or forbears, an inheritance indeed of a passion for insubordination to the law of its parents. And there is no paradox; for both parent and offspring would appear to be living in obedience to the law of their own limitations no less than in obedience to that greater law of extension and growth which has designed that other as a temporary *modus vivendi*. The one is a law of time, the other of eternity; the one a disciplinary act of parliament to be modified or rejected or enforced with greater zeal according to the changing conditions of society, the other the interminable law of righteousness whence comes Adam's salvation and his arising from the dead life of contentment in the Garden of Eden.

The uptending power is itself an inheritance.

And as some individuals have excelled the immediate parental idea in which they were generated, so others have fallen short in the possession of that degree of vitality essential to the continuation on the same lines as their parents: they have in consequence started an inverse process of degeneration, or have dropped out of existence, according to the permission of their environment. Instead of growing in the mastery of environment, they sink to the

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The Environment's mastery and the consequent decadence of man.

slavery of its tyranny. If an upward insubordination to the law of the parent is necessitated by obedience to the higher law whence emanated the parental limitations, then downward departure from the parental law implies not only a lapse of the higher law of advance, but the creation by the disobedient of a law unto themselves which ever drags them into domains where ease from obligation brings its inevitable rewards. But much has yet to be said in its place on the extraordinary process and consequences of what may be styled the lapse of the law. Before, however, that point in our inquiry is reached, something must be said concerning the emancipation of the will that begins in insubordination; and we must pass to the next step in man's intellectual and ethical evolution, the genesis in him of the knowledge of those other egos which comprise the chief factor in his environment. Love, freedom of will, and moral obligation we shall find to be victories in variation necessitated by the environment of multiplying individuals. The principles of love, free-will, and ethics, although ideals and not things, form the major part of the soul's environment: an environment augmented by man himself in obedience to the inspiring law for the higher ruling of his emancipation.

The Environment may be purely transcendental.

Before proceeding, however, it may be well to mark time, as it were, and summarise the position we have reached in the development of the seed-idea from which our argument started: viz. that life is revealed as a passion for expression of its idea; that this passion is one with an ever-developing power of accepting and profiting by the environmental influences;

Survey of ground already broken.

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that the two are inseparable, mutually dependent forces; and that the means whereby this vital force manifests its existence and its power of growth is by the assumption to itself of matter, and making the forces thereof subordinate to its own desires.

Further we have found that life is synonymous with growth, that there is no Being without Becoming. We have even found cause for suspecting that where life was not manifesting itself in growth it was relinquishing its virility, and that, in ceasing to *become*, it was entering upon a process of ceasing to *be*. We examined the conditions necessary to evolution, as the term is used by the scientist, and inquired carefully as to the theories of variation and environment from the point of view of the deep indwelling law. We found that to all flesh is given a capacity for change, without which no arising could occur; and that, when certain changes accidentally appeared which favoured the surmounting of difficulties in the environment, the individual and his progeny were improved, while on the other hand, when variations appeared which were disadvantageous, the individual and his family were wiped away. And, alongside with such agreement with prevailing scientific theories, we were compelled to recognise an indwelling power in all life to exceed the bare needs of environment and the actual necessities imposed by the struggle for existence: and we more than suspected that, as the essential vitality of the acorn's life lay in its power of becoming an oak-tree, so the essential idea of the law ruling all evolution consisted in the inherent power (which no more than the acorn's life could become

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manifest without suitable environment) of every form of life to produce an improvement upon itself. And we found apt illustration of the co-necessity of, on the one hand, conforming with the law of the species, and, on the other, of the transcendental need of making one step nearer to an ideal perfection, in the biblical story of Adam's insubordination to the law of his Eden.

The summary brings us to the point of man's discovery of his personal freedom.

Adam, in obeying the law, ceased to be subservient to the law, that he might fulfil the law. And only in fulfilling the law did he come within sight of discarding the limitations of self-content. Only in uprising from his subservience could he grow into a being greater than self, could he Become more than his Being. And we pass from a right subservience in Egoism to a righter emancipation in Altruism. In the next chapter I shall show that the higher freedom in will is found in service of the neighbour. Following this, we shall find how sorrow and suffering enrich in true beneficence the knowledge and service of others and exalt the growing freedom from self into creative power. And we shall finally learn how the right and power of insubordination, growing stronger in altruistic service, become transcendental possibilities, and lead Man onwards on the road of the infinite perfecting. All our infantile cries and yearnings are but the protest against our present inability to come in touch with our mother's breasts: our cries are but the seedling knowledge of the possibilities lying in insubordinate variation, are but the hunger for more food to grow in the wisdom and might of the parental Cosmos, the creating Godhead.

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THE EMANCIPATION AND WORK OF THE WILL

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CHAPTER IV

THE EMANCIPATION AND WORK OF THE WILL

THE foundation of ethics stands upon an assumed freedom of man to control his destiny; and this, despite the unequivocal fact that he is mainly dominated in his thoughts and actions by circumstances and inheritances over which he has little or no control. Therefore it would be useless to discuss the relations of man to his fellow and society until we can altogether trust our belief in this freedom of the will. Ethics are the laws which must guide us in our dealings with our fellows; they are the laws of that altruism which is essential to the growth alike of the individual and of society; they are the laws which define the obligations of love. Without these laws the will had no sign-posts to point the roads of freedom.

Seeing that without love there are no ethics, and that, except in its ethics, that is, in its obedience to law, will has no sure freedom, we may argue that without this ideal love—which, call it what you will, explain it how we please on utilitarian hypothesis or ideal intuition, is the basis on which human society is erected—without this ideal love, I say, there can be no true freedom of will.

Without love no obligation; without obligation no freedom: therefore without love no freedom.

Of this syllogism the second premise, that will has no freedom but in obedience to ethical law, needs

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immediate elucidation, though like some other of our axioms it cannot be grasped perhaps as conviction until we have progressed further in our search for the truth. Yet the further we advance the more we shall realise that our fellow-creatures are the environment in which we gather food for maintenance and growth, be it wheat or tares, flowers or weeds. And to conceive of man living alone without companion, without even an inheritance from forbears who had learned all from companionship, is to make impossible any conception of freedom in will. Were his own personal needs—and his desires in such simplicity of life could not extend beyond his immediate needs—man's sole justification in living, the exercise of any will, other than for action prompted by such needs, is inconceivable. The whole essence of the idea of freedom of will is evolutionary, the choosing of greater possibilities in Becoming as contrasted with the easier facts of Being. And although in the last chapter I was exalting the so-called fall of Adam for this very reason and irrespectively of his relation to larger ideals beyond his own person, I am not assigning to his insubordination the dignity of the higher freedom. The apple was eaten because his own instinct for growth bade him eat: he exercised no self-renunciation. This came not until the thorns and thistles had taught him sorrow; until sorrow, held in remembrance, had taught him love; until his need of upholding, when weary with toil, had taught him his dependence on Eve and upon her spinning for protection against cold; until he had by such means

The first step upwards in primordial evolution is fellowship; and Man's growth is inconceivable in solitude.

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learned the sanctity of mutual obligation and the divineness of service, not under compulsion, but in love.

Adam's insubordination was but self-service. Had he been so exalted a being as to realise his essential companionship with God, the story, I think, had run differently. Adam had then owned sufficient freedom to grow mighty in spite of conforming with his restricting environment, and might have rejected the promptings of the serpent. Instead of accepting the apple of Eve, zealous for his possible greatness, he would then have acknowledged to her the fruit's beauty and necessity and right desirability; but in no fear of dying, only in utter love for his maker, he would have told her that it should be eaten only in God's good time, and that, until then, she must be patient for him and strive against the righteous temptation. Had he done so, the apple would, I think, have been immediately given him; yet only because he had by his victory earned fitness for tilling the accursed ground. He would then have been led by the hand of the Almighty himself beyond the gates of Paradise, there to dig among the thorns and thistles in the sweat of his brow, there to learn the greater love of God in serving and loving Eve, in accepting her love in reciprocal service.

Adam's insubordination was but the normal desire for self-excelling.

The fable's alternative.

The essential idea, however, of Freedom is that it must be taken rather than accepted: for, only when the individual is strong enough to assert his right to grow, can such right be justified: only can his freedom lead him to a further freeing when he has earned his right to it in spite of prohibitions.

Freedom must be earned rather than accepted as a dole.

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This chapter discusses the growth, the realisation and the work of the Will.

Before proceeding to the consideration of the immediate subject of this chapter, which treats of the Will's emancipation in love, I have some ground to clear. I must write of (I.) The Will's Growth in the Service and Denial of Self. Under this heading I shall show that there is no incompatibility between the ideas of the Will's personal freedom in self-interest and its emancipation from such interest. Next I would prove that the development of consciousness and freedom have taken place, and do take place, only in virtue of their mutual service. This argument I shall head as (II.) The Realisation of Will in Self-consciousness. When these points are established I shall be freer to discuss the higher emancipation of the will, the heading for which will stand as (III.) The Work of the Will.

Not that I would have it assumed that these three arguments stand in any syllogistic relation to one another. My reader will be fully at liberty to differ from, for instance, my conclusions under the second heading, and yet will hardly be able to deny the truth of the final. Nevertheless the order of discussion will, I think, afford good preparation for considering an axiom, the Freedom of the Will, which is the foundation of all ethics, whether or no the rights of personal insubordination are the basis, as I suggested in my last chapter, of racial evolution.

I.—The Will's Growth in the Service and Denial of Self

This heading brings us immediately upon the border-land or common property of the domains of

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Egoism and Altruism. We have two distinct root-ideas in the expression Free Will: (1) that which we style the will to quit and rise above the conventions and restrictions of the finite environment; and (2) that by which man frees himself from the dominion of his desires for self-service, and grasps the infinite environment of his neighbours' love. The former hardly touches upon ethics as we shall use the term, because it obviously excludes love from its considerations. But the latter contains in it the whole of the possibilities of man's higher and social growth; it exists only in virtue of love; without it altruism is inconceivable, notwithstanding the claims of cynics and utilitarian philosophers; without it were not possible for man any further evolution. The former root-idea we have already discussed: the latter, the growth of man in altruism, must now occupy our thoughts. In place of the term altruism, invented by Comte to express the sense of obligation to society, we may take its older and better counterpart, charity, which we may define, if we like, as *love in operation*. In showing that the two kinds of freedom, that in self-service and that in neighbour-service, are not incompatible, we must understand the two aspects of altruism as commonly held by the average thinker. The first is purely utilitarian and consists in the idea that man has learned to serve his neighbour solely because it is in his best personal interest to do so. The second is Christian, and regards the deed of charity as something paramount to personal interest and practised solely in obedience to a law higher than

Freedom in its two aspects of self-obligation and love.

The utilitarian and Christian ideas of altruism or charity.

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that of mundane necessity. And both views I hold to be true, the one in fact, the other in transcendental truth. Both are inspired by the law of evolution working in its beginning for the personal advantage of man in his mundane needs, and, in its fulfilling, for the no less personal greatness of man in co-operating with the truth of the heavens. In love, freedom, consciousness, as in the life of living things and the origin of their species, there is but one law, however varied its offices and aspects may appear to us who cannot see all things.

Self-need and charity are not contradictory.

As the acorn is not paradoxical to the oak, so the two aspects of freedom are not antipathetic, though one be self-service and the other love. Each has arisen in virtue of that law of life within, call it what we will, with its possibilities of victorious fulfilment, its frequent failures and falling from its idea, its erratic developments, its degenerations. The divine law of life, long ages before Man was conscious of being taught or of desire for learning, made him eager for freedom and hungry for wider personality in virtue of this essential truth of his nature: that life cannot consist in individuality alone, but is dependent no less upon environment and fellowship than upon the habit of corporeal subsistence. In other words, reciprocal service was early found to be essential to advance.

Reciprocal service the seed of transcendental ethics.

And reciprocal service is the seed from which all transcendental ethics have sprung. Evidences of mutual service ruling social organisations are familiar enough in the communities of men and

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bees, badgers and wolves, corals and sponges.[1] Even in the vegetable kingdom they are no less apparent. The daisy, for instance, is a colony of tiny flowers, each perfect in all a flower's functions, with the exception of those inhabiting the circumferential edge. The yellow centre is composed of florets whose duty is procreation. The white petals have foregone this function that they may serve the modest workers by attracting insects for fertilisation. I may remark, in passing, that perhaps even these altruistic rays of beauty, in obeying a law concerned in greater matters than the individual flower's immediate welfare, proclaim a higher purpose in beauty than mere personal advantage; and that, so far as it obeys a law because it must, and yet appears to have definite intention in such acquiescence, the daisy bears witness to the purpose of that law which rules its destiny.[2]

The daisy-colony.

Yet involuntary disinterestedness in its less questionable manifestations, whether observed in man,

[1] Since writing the above I have read Kropotkin's valuable work *Mutual Aid*. I find strong endorsement in it of my own views, and must express my gratitude to him.

[2] The importance of mutual dependence in evolution will be admitted, and indeed insisted upon, by the biologist. Nevertheless Darwin assures us that if ever it can be shown that any species has developed structural modifications to the advantage of other species rather than to its own, the whole of his theory of the origin of species falls to the ground. Yet reciprocal service may be more than mere altruism. And I doubt if Darwin's statement or his fear for his mighty theory are free of question. We have sufficient evidence, I think, among the higher quadrupeds as well as among men, that the needs of other species than their own have stirred them to performances contrary to their own immediate interests, while of course evidence abounds of the disinterestedness of such higher animals towards the individuals of their own species. A dog-story may perhaps be allowed in a footnote. A fox-terrier of mine which, in his fear of the waves, I could never induce to enter the sea, once watched me bathing on a rough

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or in humbler exponents of the law from which he has sprung, is probably the least conscious form of it, and thus, to the ordinary moralist, the least meritorious. The nobler the manifestation, the more distinctly it is intuitive: in other words, the more definitely it is impelled by some force within the man or animal whose promptings he cannot resist, and the reason for which he cannot fathom, the more surely is it divine. It is only when conflict is established between the rival instincts of obedience to self-need and obedience to that larger law transcending demonstration, in whose environment all flesh lives, that consciousness of existence and will-power are developed: it is only when freedom of will becomes possible that the shell of obedience is broken and freedom for a higher obedience in consciousness and power is attained. In unconscious, unwilful nobility of action the work of God is manifest; in the conscious, not altogether failing, strife in man is the hope of his freedom seen. The individual cannot be held responsible for either the highest or lowest manifestations of vital energy: it is no more demerit that a hungry man is brought to such a pass by the instinct of self-preservation that he will deprive another of his food, than it is a merit in a mother when love for her suffering child is stronger than

The development of consciousness in will-power.

day. I disappeared behind a larger wave: the dog stood upon his hind legs to look after me, and, failing to see me, leaped into the advancing crest of foam and swam to my rescue. As soon as he had assured himself of my safety and ability to swim, he returned to the beach. His personal fear was overcome in fear for his master: he voluntarily adopted the law of vicarious suffering as the sign and measure of his love. And if service can be shown to be a function capable of extension to another species, I fail to see that modification of structure is impossible in obedience to similar intent, or that it would jeopardise the theory of the origin of species.

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her sense of her own needs, and she instinctively faces death that the child may live. Nevertheless the one instinct is of the lowly flesh, the other of that mighty love which loves all things into being. While the argument detracts from the merit due to an individual gifted with the possibility of noble self-abnegation, it raises enormously the strength of the claim I am making for the mightiness of the despised and oft-questioned intuitions. These, more than anything I know, are proof of the great uplifting law that creates the conscious being, and makes him, if he resist the conflicting lowly instinct of self-preservation, partaker in his own and his species' creation. These intuitions are unconscious recognition of the law within that must or would be obeyed; it is these that have organised the development of the moral instinct, and not the conscious knowledge of profit and loss; and their germinal origin in celestial utilitarianism lies hidden from man of science and theologian alike.

Man partakes in the creation of himself and his species.

And this intuition for serving others and thus the community, even when the passion for personal excellence is driving the individual to obey the same law and excel his humbler self—this same intuitive sense of morals, I say, is operative alike in the simplest organisations of composite flower and insects working for a common good; in the laws of the tree which govern the mutual service of leaves, blossoms, and roots; and in the lives of devoted men and women as we can study them in our midst.

The law of service is radical throughout all life.

And is such a claim casting down the mighty from their seat and exalting the humble and meek? Yes

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truly, if they whose lives are least selfish in aim take to themselves the credit of such possession of the spirit of God who creates all things: and yet no, as truly, for they who work with God and give their fellows cause for belief in the innate justice and beauty of his cosmic law, are the last to attribute personal merit to themselves. But that such a claim exalts the humble in our eyes is beyond all question; for it recognises in them also the faculty of revealing to us the spirit that inspires all phenomena of the universe with its revelation.

Who are the virtuous?

Some may object to a claim that our very virtues are our inheritance, fearing that, by minimising the weight of responsibility, we lessen the power of practical ethics. The virtuous are they who see the hidden beauty within; who, seeing, believe; who, believing, cast the weight of their will in the scale of transcendental evolution. But, however perfectly we succeed in establishing the fact of our limitations, we in no way lessen the value of the will-power, which awaits our instructions to augment this or that strenuous inheritance. Indeed our very limitations afford the environment for the exercise of our strength. Moreover, in so far as we appreciate the poverty of our influence for good, we perceive the might and beauty and purpose of the law within us.

To elucidate man's relation to this altruism—which he cannot in our present society disobey and keep himself out of gaol, although at the same time some of his species in obeying its high behests have no thought or knowledge of penalty to the disobedient

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—I find illustration in some insect communities which live a life of utter obedience to a law sitting in their midst, and yet have neither self-consciousness, will, nor love, save perhaps in degree so rudimentary that it prevents our recognising them as such. In studying the laws of the bees we shall gain two points. First, we shall acquire a sense of our own dependence upon the unwritten law that abides within us, and which we are but obeying when we think ourselves freest in good action. Secondly, we shall understand a fact of vital importance, to be referred to again at the close of this section: that emancipation from self-interest is not compatible, as freedom, with that utter self-abnegation which is the logical outcome of, on the one hand, the ascetic's and, on the other, the socialist's claims as to man's higher obligations.

The life of a perfection in slavery.

(a) *The Story of the Bee*

No satisfactory attempt has yet been made to explain the social organisation of the bees, where the life of each unit, worker, queen, and even lazy drone, is devoted and sacrificed to the life of the community. So mechanically do its members work, so utterly unconcerned are they with their own personal welfare or with such considerations as the greatest happiness of the greatest number, that intellectuality can hardly be ascribed to the individuals by any one who has studied their modes of operation. That there is reason in all the manifestations of bee-life is obvious enough; and evidence abounds of the many attributes which, taken collec-

The mechanical sacrifice.

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tively, contribute to the establishment of intellect. The bees and ants and other insect communities have senses developed to a very perfect degree. There is full evidence of their sense of smell, of sight, of hearing and of touch; while memory has been proved to be wonderfully accurate, though perhaps hardly retentive. Added to these they evince some slight reasoning faculty in their ability for adapting themselves to new experiences, to overcoming difficulties artificially put in their way for the sake of experimentally testing such faculty. But—and the qualification is of such importance that it appears to me to destroy the claim for individual intellect—the entire absence of sympathy between one another, and the utter lack of self-consciousness displayed in the impersonal nature of the bees' work, are so extraordinary, that we, as possessors of conscious intellect, cannot conceive of its existing without some modicum of affection and self-interest. The consciousness would appear to be corporate, so to speak, rather than individual. Indeed the work is purely transcendental in aim; for the altruism and egoism are utterly unutilitarian in the sense of bringing advantage to these slaves of the Law. Every hive, studied as a community, is dominated by precisely the same rules, shows the same possibilities and limits of adaptation to altered environment, as can be observed in any other hive similarly situated; although a spirit of thieving from other hives will occasionally possess, not a single bee, but a hiveful, and will remain the characteristic of that hive, though swarm after

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swarm depart, and form new colonies with no such vice. Even different genera, while exhibiting variations in temper, industry, hardihood, have the same set rules of life from which it is impossible to depart. So that we can hardly consider the life of either individual or community as personal, as having a conscious existence. Still less have they any faculty approaching what we consider as freedom of will, or any possibility of enlargement of growth and environment. Yet have the bees made a community with laws rigidly socialistic, where the interest and life of the individual is entirely and unconsciously subordinate to the interest of the corporate life of the hive. Of course the obedience to these laws, which they are not capable of making for themselves, is entirely intuitive. It is purely an instinct inherited from distant progenitors through myriads of years, and shows no indication of further elaboration, not even the possibility of any improvement, either in their own interest or in ours who profit so much by their excess of zeal. So little intelligence have they, that, while they make short work of intruders, for countless ages man has been systematically robbing them of the results of their labours, and yet no new departure has been attempted for circumventing such perennial disappointments. Yet whence comes this instinct, this intuition towards the making of laws in the interest of the community? Doubtless it has gradually been evolved from the smallest beginnings, like all things in nature, though the law behind the

The machine-made transcendentalism.

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beginning is ever the same law, ever as great a law, as that which controls its fulfilment. Two families of bees, or of some progenitors of bees, let us say, discovered that by mutual help they could achieve more work and live in greater safety than when living alone. They discovered also that when some offspring were fed differently they developed differently, to the exclusion of sexual properties and the corresponding increase of an instinct for work. They perceived that such variations of function would be of advantage to the community. Thereupon they deliberately made use of this curious property in their species, feeding some to the end that they became workers, others that they became queens to propagate their kind. And they must still realise, with their intuitive sense of the necessity of reproduction, that it would not work successfully if all were fed on royal bread for breeding, and none left for working. Yet if a queen grow old and barren, more nymphs are fed so that they may grow into princesses and their potentialities for egg-laying be developed; and the drones are allowed to live scot-free until one is selected as royal consort, when the others are allowed to die of starvation or thrust from the hive to perish of exposure. Intellect, I take it, implies that action is guided by knowledge of its reason and aims; and there is no more proof of this in the bee than there is evidence of intellect in the lamb selecting its own mother from a hundred and drawing from her udders the needed milk. Indeed to carry on such a communistic routine as that of the bees by force of instinct or intuition,

What is intellect?

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which, being inherited, is distinctly non-intellectual, appears intelligible enough when we realise how the major part of our own physiological actions is accounted for only by a similar hypothesis. But the real difficulty lies in grasping the idea of there not having been an intellect which originally bred such intuitions. How were ideas of the future advantage in mutual service first instilled into the bee-brain? Possibly enough by the fact that those bees which provided accidentally more honey than was necessitated by immediate needs and were accidentally thrown together in some tree-hollow, were the only ones which survived exceptionally severe winters, and that therefore offspring were produced similarly gifted. The needs of self-protection and self-service have, according to the evolutionist, been the bases of that survival of the fittest upon which the theory of the origin of species depends. And yet self-effacement must have been the essential characteristic of those most fitted to be procreators of the domestic bee. And so we are confronted by a curious *impasse*, and must assume that some of our data are erroneous. Possibly the explanation will be found in assuming that not self-interest but obedience to a communal sense responsible for each individual bee's existence was as much concerned in producing the original bee-family as the present day hives. Nor is this an argument in favour of special creation rather than of evolution. For I maintain that this sense of mutual service is the spirit of creation throughout all its manifestations, growing to its perfection in one species sooner than another, and

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The loss of personality favours mechanical perfection, and militates against further evolution.

perhaps in mankind, the most complex species of all, latest and strongest. The law of mutual service must have the more readily grown to perfection in the bees' communities precisely because of the loss of individual desire for personal improvement. And I suspect that, with diminution of the bee's personal desire, the place of which was usurped by devotion to the common weal, arrived, *pari passu*, a lessening possibility of further evolution. This stultifying of self in the interest of a community is essentially a narrowing of that environment, the enlargement of which means greater wealth of growth and function in the individual possessing it.[1] Yet we cannot but believe that the buds of reason, the unconscious sense of definite means to an altruistic end, were responsible for those rigid bonds of law which compel each member of insect-communities to do what they are impelled to do because they know no choice. And we are back again at our old con-

[1] While emphasising the above conclusions, I cannot omit mention of Maeterlinck's *Bee*, a delightful work, in which the author makes strong claim for this insect's possession of such human attributes as affection, devotion, and intelligence. But throughout I find no indication of these, unless we also claim devotion and intelligence, say, in the petals of the daisy: in the exercise of which virtues the outer florets of this vegetable colony sacrifice their sexual privileges that each may develop a white petal in the interests of the utilitarian needs of the individuals forming the yellow centre. As the component florets of the daisy live their life in obedience to a law of which each item is unconscious, and which it cannot control, so each bee lives its life in obedience to what Maeterlinck calls 'the spirit of the hive,' and, beyond the needs of the hive, shows no intelligence or affection. As one daisy is like another, so does one hive resemble another, there being but one law or one spirit controlling each and all individuals comprising the community. But, as we may find minute variations in the component florets of the daisy, so we may find different degrees of apparent intelligence in the component bees of the hive: such variations, however, are never sufficient, as appears to me, to warrant the assumption of any individual intelligence.

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ception of the power of life, throughout the history of evolution, ever pushing its possessors onward in virtue of the indwelling sense of a transcendental-altruistic gain: a gain not for the individual but for the development of that law by which all live and move onwards to further life, producing others a little fitter than themselves. So is the embryo of each individual, whether oak-tree or man, impelled to live upwards its life of growth, striving unconsciously, altruistically, let us say, after the idea of grand possibilities buried but potential within its heart.

Nevertheless we are driven to the conclusion that this apparent intellectuality of the bee so far differs from what we imply by the term that it is actually inimical to individual development, and hence to that insubordination to conventional law upon which, I have led my reader to suspect, depends the possibility of variety-production. Indeed we have in the bee a most excellent illustration of the disaster to the individual who follows an implicit subservience to the laws of the immediate environment: the disaster being found in the loss of that individuality which is at once the essence of life and the source of growth. And the bees' altruism is as different from human charity as is the service of slavery from the service of love: one is obedience to the law, but the other is growth in such law, and indeed, to be what it is, must be capable of insubordination to the slavery which the law of the bees exacts.

The bee illustrates the disaster of passive unevolving obedience.

And herein also lies the difference between the altruism favoured by theoretical socialists and that

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The altruism of socialism and the charity of Christ.

love inspiring the communal life which will come when the Sermon on the Mount is accepted as the paramount law of life. For then will the law of growth, as the essential condition of life, arise strong in the heart of each soul-item in the community, giving it freedom in place of servitude to a mechanical commonweal. If the welfare of the community be the sole object of the individual, then must each become slave to a lifeless altruism; but if the welfare of the individual is the first consideration of the law of the community, that individual will but unconsciously serve both state and himself best by relinquishing his desires—even on the cross, if need be, for the love he bears his neighbour, and again, if need be, for those unwritten ideals which are paramount even to the claims of self, neighbour, and country. For when all is said, we must still hold that the divine law, whether it demands vicarious suffering or apparently unutilitarian sacrifice, must be to the growing man the law to be obeyed because he may and therefore must. And in such action will be found the perfect freedom.

The perfect freedom.

As the bee lives in virtue, and solely in virtue, of its obedience to the law responsible for its being, so man lives. In his instinctive dependence upon and service to his society he obeys the unwritten law because he must. In his sometime sacrifice of all he values, life, hope, and love, in an intuitive obedience to ideals whose purpose he cannot know, he is no less obeying the law of his being. But, on the other hand, the bee differs from man in that, like the daisy, she has reached the

The bee is completed.

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summit of evolutional perfecting, so far as our ideal of her life is concerned. Man has yet to achieve because he falls far short of his dominant ideal: because of the two great forces within him warring for his soul, he is still growing so far as he realises that he has in him power greater than these forces, which may aid or frustrate their urgings. This power is his will. Man's community is imperfect and contrasts ill with the bee-hive and the composite flower. His personality is no less imperfect, for he is still at war with his egoism, his altruism, and his dim feelings after the transcendental. And war in the natural world, as I shall more definitely substantiate when writing of the Law of Perfection, means growth. Warfare is the condition in which the Being may Become. There is no growth without contention. So that man may thank God that he is not perfect as the bees; for their perfection, which the moral evolutionist holds up to our eyes as token of the virtue we might attain, consists solely in their having lost all faculty of becoming, while their high physical and social organisation brings them nothing but a demand for sacrifice of their animal privileges in personality. The community of intellect has become, wherever it is passive and inexpansive in its obedience, little more worthy in ideal than the commonwealth of the daisy. Passive obedience has never yet been held to be among the rights of man, save by thrones and churches. Democracy stands and grows in virtue of its insubordination; in the power of conscious warfare, no less than in the unconscious passion for

Man has yet to achieve.

His power is his will.

Warfare is needed that Being may Become.

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growth in its component individuals, lies its justification. In spite of the efforts of kings and the blind passion of socialists, the state is not yet a bee-hive, nor is man an insect.

Bee and man in relation to environment.

One word more of distinction between the man and the bee, and I will proceed. As I have urged and shall yet again urge, man's enlargement depends upon his power to live the lives of others in addition to his own. So far as he seizes upon his environment he ever enlarges it, and it necessarily grows with him to infinite possibilities. With the bee there is no such environment. She lives her life in blind obedience to duty, with no interest in fellow-worker and with no sense of her work's purpose. Her environment is comprised in her optionless drudgery: she has no love, no conflict between it and self-service, and thus has no possibility of growth. She is fixed and definite: man is growing and infinite. She is righteous because, being impersonal, she has no choice: man is evil because he has option to disobey. Yet she lacks virtue because she has no environment for its development: man is good because, in embracing his environment, he finds in it means for his growth in self-denial. She neither voluntarily seeks her life nor loses it: he, in seeking his life, loses it, and in losing finds it.

Thus we see that there is no antithesis in man's service of self in obedience to the law of his nature, and his service of his fellow also in obedience to that same law. Each aspect of the law is but a different stage of the law's achievement in man's education. The seed of the apple lives for its own

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growth; but the tree in its strength offers fruit to the needy.

The two lessons of the bees: (1) The need of higher emancipation.

We now realise the two lessons that the bees can teach us. For the first, we have learned that, for all Adam's eating of the forbidden fruit and his victory in insubordination, he had gained only greater possibility for the higher emancipation of his will from self-interest. We have learned that this emancipation is compatible alone with love and charity, and that, in so far as man gives, he receives a larger meed of life and true personal increase. And now, after our brief survey of the principles of the inexorable law which, like a slave-driver, rules the bees, we reach our second lesson: that passive obedience and ascetic crushing of our right desire to exult in strenuous growing can have no part in the higher emancipation any more than in the lower insubordination. To force self to the rigid rules of useless self-denial, whether imposed by church or ambition, although by so doing the individual may learn to isolate himself from concrete joys and to fix his thoughts, as he supposes, on abstract ideas of the divine, is contradictory of the law of our nature. And the law of our nature is the law of God. Self-denial advantages him practising it only when it is needed for the service it renders to another; when sought for the sake of mock humiliation it is a denial of God's wisdom and inimical to his creational intent. Whether it be ever needed as penance for personal sin I leave to the conscience of the individual. If man would grow—and his creation we have some reason for believing is but in its infancy—

(ii) The irreligiousness of asceticism.

The Law of our nature is the Law of God.

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he must know how to take the great gifts offered as food for his growth; and he must have strength to refuse even the fruit of the Tree in the Midst if thereby he may help his neighbour to eat and live. But unutilitarian flagellation and starvation are contrary to the law of nature and thus contrary to the Divine Will which loves all things into being.

I have not yet said all on the higher emancipation of the Will. I have shown that growth and evolution take place only in the exercise of freedom, the birthright of all life. I have shown how Man's emancipation arises only in his freedom to deny self and live his life in the lives of others. But I have yet to show that obedience to the unknown law transcending mundane advantage brings with it a freedom higher than all, and that there is as much natural evidence of this truth as there is of man's will growing in the two humbler estates of its environment. We have studied growth in freedom in the estates of Egoism and Altruism. The food for the Will in the former is Eden's apple of knowledge: the food for the Will in the latter is self-abnegation. We have yet to consider the Will's growth in the state of transcendentalism, where we shall find that the food is the acceptance of vicarious suffering as manna from above though it take the form of thorns and thistles growing rank in an accursed ground. And this I would have my reader grasp as a point in practical law, not merely as a mystical conceit.

The transcendental growth of the Will yet to be considered.

And yet before examining these thorns and thistles I have much ground to clear, especially

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that we may understand our Will's method of work, its limitations and its impulses, its inheritances and obligations. To appreciate these rightly we must realise that freedom of will and self-consciousness are inseparably dependent upon one another in conception and growth. Will-power is inconceivable without self-consciousness, and ethics do not rightly exist save in a community of self-conscious and will-free individuals. Self-consciousness first arose when man, desiring the forbidden fruit, established the conflict between convention and insubordination. Something akin to will and consciousness must doubtless exist in communities and individuals of lower organisation than man. We must not suppose that these, priceless among man's privileges, any more than love, have taken their origin *de novo* in the human race. All attributes and functions, as well as all structures, have come from the humblest beginnings. Nor is this any degradation to the most exalted of high qualities, provided we remember that the small beginnings themselves could not have arisen but for their potential possibilities of future ennoblement. It is again the acorn's holding in its little bosom the mighty oak. Freedom of will to do and think, self-consciousness to refuse our rights, love exalted in vicarious suffering, must all have lain dormant or sleepily active, throughout the line of our descent; and even now they are hard to recognise save as ideal potentialities. Yet they are not the less real, these forces of impulsion, that we possess them chiefly in ideal, and labour for their justification while knowing

But we must first understand the Will's unity with consciousness and its method of work.

Self-consciousness the offspring of convention and insubordination.

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them to be, in the fulness of their strength, as yet beyond our attainment.

II.—The Realisation of Will in Self-Consciousness

The simplicity of the law of life, to which I so often refer, becomes continually more apparent as we grow more familiar with its operations, complex though they be. Yet, in spite of its simplicity, the outcome of this law, which forces the material world with its lesser physical laws into the subjection of vital power, ambitious for increase and strenuous for the carrying forward and augmentation in brilliancy of the flame of life, is extraordinary in its appearance of paradox. Many thoughtful and religiously minded people, dismayed at the warfare everywhere waged in the turmoil of life, whether in human society or in the evolution of species, feel compelled to reject the idea of creative and omnipotent beneficence which is so fondly cherished in the depths of human consciousness; while others, perhaps less intellectual but not less in earnest, clinging with the tenacity of despair to the conventional ideal, find it necessary to assume that two vital, antipathetic forces, Good and Evil, are at enmity with one another.

The simplicity of life and yet its paradoxes.

Agnosticism inevitably results when the former attitude of mind is adopted, and even in those who are intent upon the eternal question; yet more often it is professed for the sake of intellectual peace or for ease of conscience. And among

The rationalism of agnosticism.

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agnostics, I say, are many who, inclining to the idea of the divine origin of man, yet look upon the working of natural forces as too unintelligibly chaotic, too cruelly contentious, to justify belief in a merciful Creator. Such might hold that man has had bestowed upon him by a benevolent God such gifts as intellect, free-will, devotion, religious sense, and that therefore he is not altogether subservient to the laws of the lower animals to whom such blessings are denied. They might even claim a special creation of man, or a special intervention in his favour as soon as the evolutionary forces at work within him had brought him to that state of perfection when the Almighty saw fit to breathe into his nostrils the breath of life, and to change him from a mere creature of impulse, guided by accident and environment, into a thinking being with moral obligations. Yet, for all their desire, they cannot claim on the strength of their premises that the universe is governed by an omnipotent beneficence. Consequently, true to their lights and jealous for the purity of an ideal, they deny that there is evidence of a just and merciful creator.

The second class, the commoner perhaps and the older, depends largely upon an instinctive feeling of the continuity of all nature in its subservience to the forces of good and evil. This feeling is based perhaps mainly on a knowledge of certain innate forces guiding them, on the one hand, towards the pursuit of self-interest, and on the other towards self-abnegation in the interest of society. And it must also be amplified by the perception in nature

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of an analogous warfare of antitheses, such as life and death, growth and destruction, repletion and starvation, pleasure and pain. Such natural evidences are ascribed by the uneducated mind, whether fostered of old by the ignorance of aboriginal races, or at present cultivated by the superstitions of fashionable indolence, to supernatural forces at warfare with one another. They have further necessitated the creation by man, for his mental solace, of personal gods and devils, who must be responsible for all good and evil fortune, and as such must be propitiated and feared, sometimes even punished, lest they forget or maltreat their worshippers. An appreciable remnant of this aboriginal sentiment is even now operating all unconsciously in the hearts of many sincere Christians, and is not seldom revealed in our hymns and liturgies. The same superstition that the Almighty may not be altogether understanding and loving, and must be responsible for the creation alike of devil and angels, doubtless prompted the Roman Church to create its patron saints, whom, as lesser gods more like ourselves, we may specially honour and retain to intercede for us. In the other extreme of Christian creed, the Calvinists, while revolting against the idolatry thus inaugurated, have insisted even more strongly upon the idea that man needs an intercessor between himself and the God who, although in infinite and paradoxical mercy he sent his son to act as this mediator, had ordered some of his creatures to perpetual joy, others to eternal suffering. Here at any rate is implied the

All superstition arises from the appearance of God's failure in creation.

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idea that, according to man's standard, God is either not all-beneficent, or not all-powerful: he cannot be God of the whole universe or he would not permit sin and suffering, the presence of which is, to those of the former class, an incontrovertible denial of personal sublimity, and therefore of his existence. In the chapter on the Law of Perfection will be debated the apparent paradox of suffering existing in the sight of beneficent omnipotence, and we shall discover the meaning of the fundamental antithesis of essential good and evil. And we shall, I hope, gradually attain a belief that, consistently alike with the ideals of the nobler agnostics and the practical weight of the churchman's theology, the Lord of the Law of Nature is the merciful and omnipotent Father of all things that live in the light of their obligation to grow.

In the meantime I insist upon the practical fact of the warfare between good and evil, because its realisation is essential to our understanding of will and self-consciousness.

The warfare of Good and Evil to be admitted whatever theory we hold.

Whether we belong to a class that cannot believe in an unworthy God, or to one which bends obsequiously before an inconsistent and feeble deity, or to that which prays for inspiration to understand, we all have instinctive knowledge that the same forces of good and evil which we see around are waging war within us; and as surely fixed in our consciousness is the recognition that, while we are apparently the sport of the inevitable, we have in us that which may rise superior to its waywardness, that which may make us finely insubordinate to our

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conventions; and so far we are not likely to dispute our freedom. Self-consciousness arose, as I shall immediately argue, in the first recognition of those opposing forces within; while Will, twin-born with consciousness, arose with the perception of the possibility of sharing in this warfare, and the desire to do so. The elemental man, feeling such conflict in the natural world symbolised in his own fighting with his enemies and protection of his loved ones, has straightway attributed a personality to the opposing forces of nature, whether within himself or in the world around him, and has, throwing in his lot with one or the other side, sought closer union with these forces by propitiation or supplication. And as soon as he began to fight, or grew strong enough to refuse, man became self-conscious. 'Wonder,' to quote once more Bacon's pregnant phrase—'Wonder is the seed of knowledge'; and man so wondered at the self he found at warfare with self, that he awoke to self-consciousness and knowledge of will.

The twin-birth of self-consciousness and will.

Indeed this idea is sublimely suggested in the Hebrew story of the world's genesis. To this we may refer again and again, sometimes for the sake merely of illustration, its original intention being possibly merely one of symbolic illustration; and sometimes because it holds in its symbols a germ of essential truth. This seed of wonder, the desire of knowledge, we may say, was first awakened to life in Adam's bosom by the recognition of the opposing instincts within himself and Eve. Hitherto the law of obedience had necessitated an intuitive accepta-

Adam and Eve.

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tion of its commands, and only became consciously knowable when brought to a standstill, or when its inevitableness was called into question by the desire for growth threatening the sweet and even tenor of conforming submission. At such moment the whole existence of the half-sleeping Adam received a shock which awoke in him a perception of strange possibilities, a recognition of the almighty law wherein are no antithetic elements, which unto this day is for ever stirring man to thought and to an ever-increasing consciousness. Such shock occurred when first the fallow fields of his intelligence were stirred by the germination of the mighty seed: the ideal seed whose budding cotyledons stand for the initial question of all, whose concrete sign is found in the up-throw of the awakened Adam's arms in the first great asking; the seed whose growth and flowering, seeding, and multiplication whisper the eternal answerings; the seed whose growth reveals the simple fact that no question is ever put but it is inspired by the eternal wisdom pregnant in revelation, although the gross walls of our environment fling back as answer but echoes of our question in mocking paradox. The throwing up of his arms in passionate questioning of the eternal, and the opening of his eyes in wide wonderment, may symbolise the whole growth of man, the possibility of his individual exaltation in withdrawal from the peace of the Garden of Eden, the development of his self-consciousness, the awakening of his freedom of will. The perception of conflict between the conditions of his existence and its possibilities,

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the desire of tasting such enlargement instilled into him by his beautiful lover and helpmate, jealous already for his rights in such possibilities, holds in it the first conception of conscious existence; while the consequent determination to know more of and share in such conflict resulted in yielding to the importunities of Eve, resulted in that first great act of insubordination which demonstrated the possibility of stepping beyond that law of uniform obedience which is the more obvious privilege of the industrious bees and the sleepy cattle.

Adam's awakening to his self and his will.

And this desire for insubordination, this step out of self, was the awakening of self-consciousness: it was the seed of will, of whose growth we often see indications even in the humblest of human individuals, and possibly even in the highest of less gifted species. And the recognition of that power of will and its possibilities grew hand in hand with self-consciousness and the knowledge of good and evil. In the feeling that with the knowledge of self there arose some separation from the divine source of the life, came the shame and the desire for hiding, came the sewing of the fig-leaves. From that knowledge of self also came the impulse, as of a flaming sword, which compelled the man and woman to depart from the garden to the thorns and thistles of the accursed ground beyond. It was Eve, we may well think, who wrought the first weaving of the fig-leaves to hide their new-born and timid personality; it was Adam who began to till the fallow fields and sow in them more of the seeds of wonder, to cultivate that very forbidden fruit, which is the symbol,

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though in sorrow they must eat of it, of all growth and advance. The metaphor is nobly enriched when the story tells how, even while the Cherubim drove them forth, God, tender, we must suppose, for their new nakedness, and glad for their strong determination after the greater life, made coats of skins to clothe them.

Adam disobeyed the law of his servility to embrace the law of his divinity.

And Adam was now endowed with that newly discovered power within him to disobey the law of his environment, or to rise above and thus enlarge it in obedience to the law of his divinity. And, in so far as Adam disobeys his new impulse, will the serpent, who first awakened the seed of wonder within him and the divine spirit of insubordination to the lesser law, bruise his heel; in so far as he disobeys will he also bruise the serpent's head and kill that very spirit which fashions himself and his kind in the image of God.

Thus we may admit that the first awakening of self-consciousness was altogether co-equal and conterminous with a perception of the possibilities lying in volition—not necessarily with the dynamic manifestation of will; and we may assume that such awakening was caused by the conflict of two opposing feelings within Adam's bosom, the law of obedience to conformity and the desire to arise and suffer that the instinct of growth and salvation might be allowed its power of ingeneration. As by his act his paradise was changed into an accursed ground, so by the sweat of his brow must that ground be tilled and the seeds cultivated till the thorns and thistles gave place to the flowers and

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fruits of the garden. And because it was at the serpent's instigation that man first arose from himself and suffered nakedness, the serpent has been stigmatised as the evil one in that he bestowed, along with the seeds of wonder, the seeds, equally beneficent, of sorrow and suffering. But sorrow and suffering, though the handmaids of that creative thirst for closer union with the Life which makes all and the Love which gives all, never have been and never will be the Evil in the world, which came less to the insubordinate Adam in the Garden than to Cain, the first denier. By Adam's action may have come those beneficent, most tender of ministrants, 'our ladies of Sorrow'; but by Cain came the curse of Evil which is now, as then, breeding apace. And paradise may return again when Adam's field is made into garden, when Cain has lifted those whom he has dragged down and has taught them to work with the sweat of their brow under the great taskmaster Adam, that they may rise and give the serpent his due, to wit, their Salvation. By man and not by God is the devil created in our midst, and by man must he be slain in the market-place. But I am anticipating my argument.

Suffering and sin not to be confounded.

III.—The Work of the Will

The second great point in Freedom now reached.

We now arrive at a point where we can more easily grasp the idea of that will-freedom which makes man voluntarily quit self-service. And we must make sure of our ground lest the premises of the argument prove false. We must feel an absolute

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trust of our intuitive belief in this will-force, else, not only will our philosophy prove fallacious, but the whole idea of the moral obligation of man falls to the ground, and the great conscience-strivings, the eternal questions, prove but vexatious phantoms of great impossibilities. How could man, let me ask again, hope for, much less believe in and found his actions upon, the impossible, the non-existent? How could he invent, *i.e.* discover, that which is non-existent, that to which there is no counterpart in the universe? The whole essence of morality lies in an intuitive sense which compels, in spite of the arguments of psychologists, the practical recognition of that curious abstraction which we style Free Will. And I am anxious to justify this intuitive belief, as I would other intuitions, on grounds of knowledge as well as of subjective experience, and to place it, so to speak, upon a scientific basis; more especially because it is upon apparently scientific grounds that the truth of the noble intuitions has been questioned. I hope to define precisely how far and in what manner the will is free to act, and how it is not altogether dominated either by the hope and fear of consequences, or by the compulsions of environment and heredity.

The practical outcome of a creed is the only test of its tenets.

Let me preface my argument by a very pregnant question recently put.[1] How, we are asked, is it that, although we think ourselves compelled to admit that what we call free-will is but the outcome of a refined self-interest, we, as practical men, are for ever urging our sons to choose that line of con-

[1] *The Foundations of Belief*, by the Right Hon. A. J. Balfour, M.P.

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duct which, as its very basis, presupposes the reality of freedom of will? Are we teaching them to build the whole structure of their lives on what as practical men we consider ridiculous, unscientific, ignorant, absurd? And the question scarcely needs an answer, although for the sake of clearness and precision we must examine its whole aspect. The stronger our conviction the more willing shall we ever be to examine its claims with the minuteness of the unbeliever.

(a) *The Relation of Will to Destiny*

We have to face fearlessly two intuitions in our life that have given rise at once to the belief in and to the doubt of freedom as a reality. I refer to the ideas of Will and Destiny. Two parables will help us to grasp the weight of these conceptions and their relation to one another.

The parable of Eve weaving.

Eve, typifying woman and motherhood, we may say, sat at her loom labouring in sorrow, yet with eyes childlike and blue in the memory of the joy whence she came, and wide open with the hope that in her weaving lay the secret of regaining Eden. The web she wove was symbolic of life. For the warp was stretched for her in inexorable, unbreakable lines, from whose guidance there could be no departure, beyond whose termination there was no possibility of elongation. In her shuttles also, and in the strength of their fibre, she had no choice. Yet also were given her, in unordered skeins, silken threads of many hues. With these

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she must work her will: her fingers could entwine them with the web she weaved, and thus in beauty tell the love of her labour; or she could forget them. It was her part to make the web close with vigorous foot-thrust, hers to knot the snapped threads of her shuttles, if she would weave a fabric that should still serve after her weaving-days were over. Should it be an object of beauty? or condemned because holding no suggestion of its strength and purpose, nothing awakening in others desire for like excellence? These things were all left to the will of the weaver. As she passed along the warp of her life—that warp so often blamed as inexorable Fate because men forget the possibilities of will—she wove into her web memories of the garden whence she had come. Nor did they lessen the strength of her fabric; for they became part of its structure, and indeed symbolised its strength no less than the beauty of its purpose. Eve never thought of beauty for its own sake, never talked about art, only did that which was beautiful because of the garden whence she and Adam had first learned their love, first loved obedience, first inspired one another with the passion for growth and for taking part in the work of the universe, though the work entailed toil and suffering. So she realised that, in spite of the unyielding warp of her life of labour, much joy was given her that could not have been won in the peace of the garden: the joy of working the will-power within her to make of her life what she would for others, rather than what she must for herself; the

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joy of making her web strong for wear, beautiful in its recognition of what was and what should be hope-inspiring to her offspring, who like herself must share in the creation of the web of their lives, and must work out their own salvation in obedience, no less than in discontent with that from which they must arise.

Even the warp, though terminable and inexorable, was partly subservient to the will of the weaver, in so far as its threads were raised or lowered, sometimes one group, sometimes another, that the shuttles might unite with the predestined strength of their threads the work of the weaver's heart and agile fingers.

The lines of the warp were laid down by the unquestionable law over which the weaver had no control; the weft lay largely within her choice to do what she would with it, to make it strong and beautiful, expressive of its strength and truth and divinity; or, resenting the fate-lines of her warp, to make it weak and worthless with attempts at beauty that suggested only her own feebleness of will; or again, enamoured of the mere symbols and careless of that which they should symbolise, to make it fair on the surface, but feeble for the purpose primarily intended when she was given her loom.

The parable of Adam tilling.

And Adam also, whom we may take as typifying the individual striving for ascent, as he toiled with his sons in plenishing the earth, in clearing it from its curse, learned his lesson of the freedom of man's will in his new consciousness of life and worth; he

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learned that will amidst the chains of life and self-consciousness in work were essential not only to men who labour but to the 'work which God worketh.' He learned his lesson, we may say, from a symbol offered in his daily toil, the life and laws that uphold the growth of the apple-tree. He watched it in its seasons of effort, of beauty, of fruitfulness, of sleep. He saw how each bud appearing in the spring was a new item, a new individuality in possession of the uprising life of the parent-tree, a new extension of that controlling power into an environment upon which it so desirously seizes. He saw how each bud held in it, as did the parent-tree, all the essential elements for the fulfilment of its destiny, viz. the power of producing leaves as servants preparing the substantial habitation; of thrusting from its heart the flower symbolising the beauty and serenity of essential life as contrasted with the eager labour necessary for its increase and the fulfilment of its destiny; of rearing fruit still in obedience to the law of beauty, and further in expression of the passionate desire of all life for the continuation of its kind in other individualities. He even found that, although the life of each individual bud is primarily and continually dependent upon the bark of the tree for union with the roots of its being, it yet may, if severed from its stem, thrust forth roots from its own tender bark, when placed in good soil, and may thus continue a maimed independence. He thus from his symbol perhaps realised something of man's dependence upon the divine will from which

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he came, no less than the fact of man's partial independence and possible freedom. He may even have understood that the strength of individuality is never so dominant as when existing in most perfect union with the divine roots of the life whence it came: and he knew this was no paradox. Adam regarded each tree as a veritable 'colony of God'; and by the fact of the partial independence of each unit, no less than by the death of both tree and bud when separated from one another, he guessed that the work of God in the world is as much dependent on the life of the individual man and woman as they are upon him and obedience to his laws. And in such reflection he perhaps opened his eyes to the fact that, in the moment when turned out of the garden, he became a lieutenant of God to take share in the creative work of the universe, in the creation of himself and his sons in the image of God. And such gift of independence, which could only grow in full recognition of his divine dependence upon the roots and atmosphere through which comes life, was identical with the gift of freedom in will and consciousness; from which freedom is born Cain no less than Abel, sin no less than regeneration.

The genesis of Evil.

It is by man's misuse of the gift of God that the devil is born; and yet man turns and denies the God who gave him strength and freedom to live, saying that no good God would permit the evil in the world. Would such still be a puppet, the slave of every wind that blows, cringing beneath each lash of ill-fortune, cursing the ground which was accursed that he might recreate an environment for

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his rise and salvation? Will he dare prefer his poor ideal of God to the God as he reveals himself, creating man in his own image, urging, compelling him to undo the evil in the garden which his humanity has wrought, evil which had not been possible but for man's liberty to do and to choose? If God is the power and life of the universe, most certainly does he not permit evil in the world; for every increase of life is increase of good, and every increase of good is shrinking of evil. Yet these assertions will take form in definite argument when I have further established the full meaning of free-will in the economy of the growing man.

We already have acquired some very definite idea how consciousness of the warfare of growth leads to the conscious, wilful participation in that warfare. We have more than suspected that sorrow and suffering, to the consideration of which I must devote another chapter, work alongside of hope—bred perhaps from a memory of the place whence man came—and of faith in a birthright to be won when man has substantiated his claim. And we can understand how these impulses of strife and urgings of pain drove Adam to thought and to the perception of his relation with a power whence all things had emanated; and how he needed closer union with his mystic origin than he could contemplate so long as the clothing of his nakedness and the tilling of his ground were sufficient to his life. Adam, type of the creational beginning no less than of the deep-thinking man of this or any age, perhaps was not long in discovering that even

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he, a mere bud of possibilities shooting from the parent tree, was necessary to the work of that tree, and how he could, as the finest effort of that new-developed power within him, his will, place himself in closer union with the original Life, and thereby gain fresh access of power, of independence, and of union with the source of power. And the more he grew and learned, the less would the warfare of growth appear to foster a paradox; the more he grew in his strength of freedom, the less paradoxical would appear his increasing dependence upon the love that loved him into being.

(b) *The Relation of Will-force to Creative Power*

And now we must retrace our way to a certain point, and pick up the threads of our initial argument for the sake of facing squarely and fearlessly the common questions and arguments concerning the freedom of the will. For our increase, moreover, let us remember that faith is worthless unless it can look without flinching, and that it dare not disregard any opponent because it may dislike the facts he adduces or his method of placing them in array. For our strength also we must remember the limitations of our knowledge; while for the heading off of the paradox of despair, engendered by the recognition of these limitations, we may remind ourselves that it is the meek who inherit the earth. 'He hath placed the world in man's heart.'

Fear is the denial of faith.

In the second chapter, it was argued that all life

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was composed of form, structure, and matter, and that these three were indissoluble in fact, although clearly distinguishable in idea. Any attempt to interfere with the position of any one of the three would obviously destroy the living thing. In order to give proper weight to this point, let us for a moment recur to the simile of the building, in which I said the form was the idea in the architect's mind, the structure the tangible edifice, and the matter the material of the bricks, mortar, and so on. Now it is perfectly plain that if I interfere with the structure, if only in the point of a single key-stone, the actual edifice will be destroyed, although the form, the idea in the architect's mind, will remain intact. If I do so, we see at once that the fundamental fact of matter, namely gravity, will take precedence of the law of form. In other words the building will fall, the structure will be destroyed. Form had been stronger than the forces of matter; form in fact had overcome the tendency of the bricks to fall to the ground and compelled them to assume the structure it willed, for the sake, as I have already put it, of expressing the fact of its existence. Here we see the law of form ruling the law of matter, not taking away the power of matter, but rendering that power potential instead of kinetic, to use mechanical terms; that is to say, allowing matter to retain its power, but preventing it from using it: the bricks retain their power to fall as soon as the form will leave them alone. Let form be abstracted from matter and the latter rules with an invincible force of destruction; but if

Reversion to the ideal relations of form, structure, and matter.

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form tyrannise over matter, the latter is powerless to do anything but obey.

But the idea in the architect's brain is not analogous to, but only illustrative of, the manifestations of vital force; for structure and form in an inanimate building are practically indistinguishable as far as the actual building is concerned. In the other symbol, however, upon which I dwelt so long, namely, the wave passing over a sheet of water, the relation of the three ideas, structure, form, matter, to one another was precisely analogous, we found, to the relations of the same ideas as they obtain in the manifestations of life-force. In the wave the creative Form is continually necessary for the persistence of the structure. The matter holds no permanent place, but is being continually changed, although the structure remains the same; and so in the case of living forms.

The power that generates the form.

But now there are certain further points which we must consider for the purpose of indicating how the higher, more complex vital form differs from that of the lowlier, less highly organised beings, whether animal or vegetable. There is yet a further idea essential to such existence in trinity of form, structure, matter, as we found in the wave, viz. the power which generates the form. Nor must it be confused with the form itself. The wind, flying over the water, beats upon it and by mere friction calls into existence countless forms which in their turn seize hold of successive portions of water, building them into a billowy structure for the purpose, so to speak, of giving expression to their

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existence. Looking upon the wind in relation to the waves as the creator of their form, one is inevitably set wondering whether the poet who wrote the beautiful allegory of the Creation had not some such idea in his mind when he penned the words: 'And the earth was without form . . . and the Spirit of God moved upon the face of the water'; upon which immediately follows an enumeration of the various creations, the consequences in fact, of the Spirit's moving over and in and upon the vast depths of formlessness.

Corresponding with the ideal conditions we find in the wave, there is doubtless some generative power giving rise to form in the animate world, a power to which perhaps the form returns when severed from its structure, as for instance when a plant dies, and its form, its life, vanishes, though, we found reason for suspecting, it cannot be destroyed. Living form is generated by some power probably external to, though certainly closely associated with, itself; while form erects a structure through which it is constantly, continually passing new supplies of material, for the purpose, not only of making itself manifest, but of manipulating physical energy, such as muscular activity, which will enable it to overcome still further the forces of matter.

Or let us take up our illustration of the apple-tree again, and we shall find the same essential idea manifested. Thus in each bud of promise or fulfilment we find represented the vital form controlling the physical forces which in their turn will assume their destructive chemical action and destroy what

The work of the tree-form.

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the life had built. This vital form has not only built its structure from the simplest elements of the dead earth, but is continually working these elements into powers of growth and manifestation. The leaves take into their substance the carbonic acid gas of the atmosphere, generated by the animal world, and throw out again the oxygen that it may be used again by that other kingdom of life. They retain the carbon, partly for the bud's augmentation in size and function, partly in service of its bride and the feeding of her coming offspring, and partly for the increase in size and strength of the parent bark and trunk and roots, whence first budded that small item of vital form to beat on the ocean of matter and battle with its formlessness. The form of the bud was generated by a force external though intimate with itself. Yet the bud has in it actually much of that very external force which generated it, in itself being capable of generating in like manner others like itself, capable also of producing the seed, which, entirely detached from the parent-life, is yet strong in virtue of the dormant possibilities of reproducing the tree-form.

These laws run in varying order, in diverse manifestations, but unalterable in the truth of the simple ideas behind them, throughout the animal and vegetable kingdoms. And they are seen in their most complex, and yet most easily studied, outcome in the animal man, grand in his possibilities of life, pitiable in his failures. How does man differ, then, it will naturally be asked, in his nature from an animal or plant? Like a flower or bee is he but

How does Man differ from lower creations?

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obeying the external force by which he was generated, following out the inevitable destiny of his form? Like a lower animal is he ruled entirely by passions, the attributes of the form that has built up the structure? Or, if he is not ruled by his passions, are they governed merely by a recollection of past consequences resulting from giving way to those passions? Is he a mass of foam from the seashore, tossed hither and thither according to the gusty will of the fitful winds blowing from nowhere to nowhere?

Each man and woman, speaking from some intuitive feeling rather than knowledge of self, will emphatically repudiate such a denial of that sense of freedom more precious than any other so-called right of man. Man is something more than complex form. He is conscious of something within superior to his form, which can rule and direct it, which can force it to go, indeed, in direct opposition to the course it would naturally follow in pursuing its own state of wellbeing. Man can, indeed, bring some power to bear in direct opposition to the law of his form, although, in its place, this form is ruling the lower material forces, keeping those physical forces in check which at death destroy the structure of the body.

Man knows he can command the transcendental.

It will, however, be argued that the man of so-called will only *thinks* he uses his power, while actually he is impelled by forces whose strength he cannot measure, whose dominance he is not willing in his egoism to admit. Yet how comes it that he thinks such forces can be influenced by himself if such idea is ridiculous, and that the easier ways

Is man thus privileged or does he only think so?

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of his lower instincts are less than his better self? How should he feel this warfare within and without and create in himself an intuitive feeling that neither philosophy nor casuistry can deprive him of? How is it he thinks he can give weight to one or the other side? How would it be with society if your disbeliever in man's nobility of destiny succeeded in making all believe they had no such power, no freedom of will? The sceptic would doubtless agree that it is altogether desirable that belief in free-will should prevail for the benefit of society, and would teach his sons to strive after unselfishness, to overcome their lower animal instincts, to live for society rather than for self. Indeed he would admit that such belief is essential to the proper working of the social environment. Therefore he would teach his sons to strive after virtue, where no striving is possible. He would teach them to be true men by fostering a lie as the motor-force essential to such nobility.

Indeed the best men are aware, by that same knowledge which makes them conscious of their own and others' existence, of something within able to rule the ruling force of their animal structure and matter. And this force is what we mean when we speak of Will. Man sees it as truly as he sees the material world around him; nor will he be deterred from such belief by any sophistry teaching that phenomena but appear to be, that nothing really is. Let me again urge our right to believe in things as they appear, and not the less strongly that I would urge every inquirer to realise that appearances

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reveal only as much as it is possible for him to understand. Things, whether actual or ideal, have more truth in them than they can manifest, especially after we have twisted them to fit the conformation of our individual idiosyncrasies. We see man: do not let us be persuaded that, because he may be no more than a gloriously elaborated monkey, he is still of near kin to an abandoned past. We see will: do not let us speak of it as a mere appearance because, its origin and outcome being matters of exalted necessity, it is so plausibly accounted for by some psychologists as merely veiled self-interest. Let us take things as we see them.

The nature of things is revealed in appearance; yet all things burn with more truth than their light manifests.

The whole trend of the study of evolution has been to discredit any supposition that man has any attributes in him whatever that are not the direct outcome of the growth of forces existing in earlier beginnings. And we have hitherto clung determinedly to the idea that the oak-tree exists only in virtue of the forces and possibilities dormant and active in the acorn. Indeed the full grasp of this fact is absolutely essential to my argument. And consistently we must admit that if freedom of will exists in man now, the elements of it must have existed in his very beginnings, and probably would be demonstrable as such throughout the uprising of the species. Will to grow is an attribute either of the individuals that impersonate evolutionary power, or of the law which compels their advance. But if free-will is an actual force, our sceptic would say, with you rests the onus of showing that it has always existed in the lower and lowest of animals,

Evolution necessitates that the freedom of man is an inheritance.

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and also, to be consistent, in the vegetable kingdom. The demand is reasonable. And if my objector will show me the oak-tree in the acorn, or the Shakespeare in the fertilised ovum, I will show him love in an amœba, free-will in a butterfly. It is impossible to see the oak-tree in the acorn; it is hard to see the Shakespeare even in his babyhood; and it is harder to conceive of the possibility of man lying dormant in the initial ovum of all evolution. If the possibility of a Shakespeare lay virile in the sleep of the fertilised ovum the possibility of Man lay, likewise waiting for enrichment by the food of environmental opportunity, in the original beginning of life. This is the inevitable corollary of Haeckel's primary law of biogenesis, and must be accepted to the full of its significance. The possibility of the future man lay in that original seed of God. Intellect, passion, imagination, love, will, all were dormant, dimly acting attributes born when God first willed the beginning, first began that work which he works to the end. The sceptic must admit this of structure and physiological function; but he cannot believe it of devotion and will and self-consciousness. And yet if he do not admit the evolution of these, along with structure and physiological law, he must deny the truth of evolution and believe in special creation—a phrase as hateful to him as popery is to puritan.

The evolutionist is driven to idealism.

So that we must suppose man's intellectual and moral attributes, no less than his corporeal, to have been similarly evolved by one continuous unbroken act, rather than by sundry interpositions of creative

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acts. The evolutionist is for ever adducing evidence against the supposition that man's nature exists in virtue of any force other than what he styles natural law; he is for ever strengthening his claim, let me repeat, against an idea of special creative interference with natural law in favour of man, any more than in favour of any of the lower forms of animal or vegetable life. Yet he almost as strongly will resent, I suspect, the assertion upon which I am constantly insisting, that the attributes of man intellectual, ethical, no less than intuitive, emotional, must have existed potentially in the earliest, most humble manifestations of life, precisely as we must admit that the possibility of his corporeal development into his present form must have lain dormant, though for ever awakening, throughout the scale of evolution. Consequently the evolutionist who cannot see beyond anatomical facts, if he deny my claim that even free-will must be represented however feebly in humbler grades of life, must reject its reality in idea and fact. And the object of my book is to show that Will is but the power of winning the purpose of life, which is freedom.

The evolutionist will object to many a conclusion that inevitably follows his repudiation of special creation.

Nevertheless to conceive of free-will acting in the lowest or intermediate forms of life as a motor-force, to the power of which we strive to bear witness in our lives, may appear absurd on the face of it, unless we are prepared to admit that other realities in man's life are widely different, as we see them dominant in man, from what they were in his elementary evolution. I refer more particularly at this moment to consciousness—which is essentially

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self-consciousness, without which will, as we mean it, is inconceivable. As man has gradually become conscious of his own life, he has become conscious of the forces at operation within him: which is but stating the fact in differing terms. As Adam and Eve became conscious of the opposing impulses in their nature, the one to remain in passive obedience, the other to become as gods, their new-found power to choose made them conscious of their relinquishment of the lesser law; it made them, as if timid of the desires of their untried wings, seek to hide themselves and escape some consequences of their enlargement. Although we may be reluctant to admit the special creation in man of any forces not pre-existing, we can admit the awakening of dormant possibilities—whether gradual or sudden is of no consequence. And the awakening of Adam and Eve to self-consciousness and will occurred simultaneously, the one necessitating the other. The realisation that unsuspected wings were a-budding, that power was growing within his life, and that such power of flight was in conflict with a desire for rest and contentment, awakened in man a desire for joining in the conflict in which his forbears had little or no conscious or volitional concern. As he acquired such knowledge of good and evil, he went forth from the garden and put his hand to the spade and worked the work which God worketh.

Will and consciousness.

And, as in the course of Adam's education in suffering, he learned that higher style of freedom which lives by the denying of self, he no longer willed that he might gain; for he willed that he

The beginning of the higher freedom.

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might give. In denying himself he gave of his life to others, and thus, unknown to himself, his life enlarged to the extent of his enlarging environment. He learned even the noble obligation of vicarious suffering, and thus became more truly the lieutenant of God. And the Will-power which was the creative power impelling the process of evolution and the creation of Adam in the Garden of Eden, became a personal, conscious, creating force in the same Adam, giving him knowledge of good and evil, and the possibility of continuing a personal evolution upwards and ever onwards, growing more and more into the image of God.

Will in creative force.

Thus we may consider that Will is inseparable from creative force, and that man, so far as he manifests it, is proving himself a child of God, and an inheritor of the Kingdom which is and is becoming.

To go back to our original terms of argument, we may say that while the force of form is intent upon its own wellbeing, the higher man, the conscious Ego, which rules, not merely inhabits, the animal form and its forces, must create some like force when needed to take in hand or oppose, as occasion requires, the performance of the form's self-interested duties. If this be so, we must admit that man is already a creative being. 'Here,' exclaims the sceptic, 'I have you! If man is a miniature creator he can create force, and we know that just as there is no possibility of the destruction of physical energy, so there can be no creation of it!' I will answer this exultation immediately, merely

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remarking now that because the scientist can neither create nor destroy in his laboratory, it does not follow that no creation can occur in that greater laboratory where the said scientist had his origin.

To this I shall return. But I must in the first place notice the argument of the psychologist who cannot understand the possibility of freedom in will. He, with the same boasted knowledge which teaches him that vital power is but a mode of physical energy, would instruct us that free-will is neither more nor less than self-interest. And the one claim is as truly unscientific as the other is illogical. The difficulty in arriving at a just conclusion as to this much-vexed question arises not so much from its obscurity as from a lack of precision in the terms free-will and freedom. Nor can they be defined, except perhaps by a statement of what they do not imply. I will try to present fairly the claim of the psychologist, and show that it is impossible to accept the significance he attaches to the word freedom, else should we be admitting a paradox: of which we will have none.

The disbeliever in the possibility of free-will is answered.

Man, says our opponent, cannot act in freedom of his will without being aware of the consequences of his action. If he does well, it is with the hope of reward, if not immediate yet ultimate; if he does ill, it is likewise for the sake of some supposed benefit that will accrue to him; he is never disinterested. In other words, he has a *motive* for every voluntary act which he performs. Now *motive* means that which moves; and our psychologist claims that he never does anything from his own choice, because

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the end to be obtained or motive must always be the moving power in him; therefore that he does nothing simply because he wills it. But if we pursue this argument to its rational conclusion we find that it is absolutely not possible for any action to be performed without some intention in it, some motive for it, some force which compels the action. Indeed we can conceive of no being so omnipotent that he can will an action without motive; and we may argue that in the creation of man the Almighty was not free-willed, seeing that it was the idea of man in his mind that induced him to give it embodiment. What sort of omnipotence would that be, we may ask, which would create without a definite idea of the thing to be created? What degree of ingenuity would that inventor show, who, to indicate the perfect freedom of his mind from the idea of ulterior reward to himself or others, would deliberately invent a machine without a purpose? It is only the slave who holds that freedom consists in obeying no master; it is only a fool who would seek to invent, untrammelled by that idea of ultimate good which compels thereto; it is only a blind, impersonal, cosmic law, unconscious of an end to be attained by its operations that can possess such insane freedom of will as our psychologist is wasting his breath to disprove the possibility of. To disprove a negative, to argue that a cypher is not a numeral, is to set all sail when there is no wind, to liberate steam when there is no work for it, to walk without going. And according to our psychologist it is impossible to conceive of any degree of omnipotence that shall

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be powerful enough to exert freedom of will—a paradox in all conscience!

What we mean and do not mean by free-will.

When, therefore, we assert the unquestionable reality of free-will, we do not say that man can act without motive, but that he has the power of choosing which of two or more forces shall rule his actions. Shall it be the demands of his inherited instincts, or the demands of that in him which can rule the rulings of his desires? As I have said before, the fact of man's power to force himself to do that which is in direct opposition to his immediate, and possibly ultimate welfare, merely because he believes or would believe in a grander power than his own existence, appears to me to indicate actual creative power. All action for the benefit of present existence partakes of an instinctive character; that is to say it has become habitual, almost involuntary, to an individual in consequence of transmission from parent to child through countless ages. And what I say is this, that when we find an individual who will run directly counter to these instinctive, natural, necessary, animal needs and desires, because he believes in his neighbours' needs or would prove the existence of something nobler in the universe than himself, then I say, he is creating energy, and adding priceless weight to the powers of Good which are for ever waging war with the lesser forces from which they have emanated.

Freedom, then, such as our supposed opponent attempts to disprove, is an impossibility according to all we know of the universe. Everything moves or has its being according to unalterable and ab-

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solutely despotic law. Nor is man an exception: he too must obey law—or vanish from the world of being. But—and herein he differs from the rest of creation—with him lies a power of choosing how far, how much, he will obey; and according to the degree in which he lives in harmony with the laws of his being he is a free man. On the other hand, if he, in his imagined love of freedom, attempt to cast off the sails and rudder to which he owes his very existence on the sea of life, he is but tossed about, the plaything of the winds of matter which must ultimately wreck his will, his form, and his structure. The man who uses his will in obedience to the omnipotent law of the universe, namely Growth, is the free man; while he who lets his animal instincts have free play is the slave to negation and falsehood and disaster. Freedom, if insubordination to a stagnant rule of conformity, is obedience to the Law of Growth; while conformity may be either an evil acquiescence in the forces resisting such growth, or a right holding on to such as are inimical to degeneration.

Freedom may be to the psychologist a paradox; yet it is not the less the inspiration of life.

Freedom is obedience to the law of growth.

But I am anxious that we should clearly realise how far we are and are not warranted in maintaining that will is creative. As soon as certain physical facts dealing with the relation of man to the work he performs are understood, illustration of the position we are according the will in the operation of such work will abound. Thus it must not be assumed that mechanical energy manifested as the outcome of mental operation is creation of that energy. When a man strikes a blow, for instance, the

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The physical aspects of the theory of will.

development of physical force is enormous, and, in accordance with physical law, corresponds with chemical changes taking place in the muscles: hence these contract and communicate the physical energy resulting from the said chemical action to an external object. Upon this object, if, for example, it is a horseshoe yielding to the blacksmith's hammer, the physical energy is dissipated in flying sparks or heat to the anvil. Or let us imagine the muscular energy turning a small dynamo. The mechanical motion is changed into electric energy, which in its turn is converted into light. By the aid of such light again, plants may cull carbon from the oxygen in the atmospheric carbonic-acid gas, and store up the carbon as food for animals. In the carbon the energy becomes dormant; but when it is eaten by man and burned by his muscles, or when it is cast into the locomotive's furnace, it is awakened once more into visible energy. Thus is muscular energy indestructible, like all other forms of physical forces. But what is it that liberates this muscular force, always ready to fly into action, like a hound unleashed? Is it necessarily the Will? No; the immediate liberator of muscular action is automatic brain-work, and results from inherited instincts rather than intellectual deliberation. Thus the blow of an angry man, in whom consciousness and thought are well developed, though predestined to irascibility by inherited instincts that control his mental operations, appears to be premeditated, especially when its consequences can be approved: yet, quite as often, responsibility is repudiated when

Action the result of inherited automatism.

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the results of such mental operations obviously run counter to the nobler instincts or educational convictions. The effective mental action is either introduced into the mind from the outside, whether at the moment of such action, or long before and stored in the bookshelves of the memory; or—and then we call it instinct—it is inherited from a long line of ancestors, and unrecognised because stored in the forgotten attics of the brain. In each case mental action liberates the chemical energy imprisoned in the muscles which are thus set in action in the realisation of the idea in the mind that prompted the desire for such action. If, then, all action is prompted by desire, and all desire is instigated by external impressions, where is there room for freedom of will, for action independently of the automatic mechanism of our brains? Clearly in the fact of the opposition of such external promptings to others which arise from the intuitive desire to rise above the lower needs and reach the higher. And in illustration of the free-willed man who is stronger than his lower instinctive inheritances, who would strengthen his nobler intuitions, whether inherited or acquired, I have but to point the man of finer courage, who, when struck, notwithstanding a keen sense of the insult, still so loves his assailant that, in his interests, he turns the other cheek.

The control of action by Will.

Are not the long-inherited instincts, then, is not the evolutionary process of education, to be trusted in leading us aright? If this process of education has brought the animal upwards from primordial

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The limits to trust of our inheritance.

protoplasm to man, cannot it be trusted to take us ever onwards? By all means if we do not forget the creative force in us which has brought us upwards, which has taught us even to create an environment which shall educate us. And we are back again at our old distinction between contentment with the education we have achieved, or rather which has been achieved for us by our progenitors, and a power of insubordination to that placid law of contentment, which is the intuitive, creative desire for further advance for augmentation of Will-power. Growth, will, intuition, are inseparable. But is not intuition essentially, just because it cannot be considered intellectual, an inherited instinct? Yes, most emphatically inherited—inherited back and back to the primordial protoplasm —inherited as a mighty power of potentiality, impelling all things of life to growth, to creation, to will-victory over the lower life from which each one emanates. And as the great evolution of life has ever been a process of warfare, sometimes perhaps with failure, ever with ultimate victory, so does the same force live in the seed of the great Tree of Evolution. And man is the seed of God. From his forbears he inherits the education of his species, which he calls instinct, part of which is the capacity for receiving the impressions of his environment and the desire for its enlargement; but from his eternal parentage through these forbears he inherits intuitions of growth, hopes of the eternal spring, faith which is not knowledge, and will-power, the enlargement of which in him makes him the lieutenant of his mighty

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General—that General who is ever at warfare with him against the possibilities in horror which lie in that very freedom of choosing with which man is endowed as the most priceless of gifts. Education, whether inherited as instinct common to the species, or acquired by enlargement of mental environment through the instrumentality of parental or scholastic ethics, is disciplinary in its effects, and impels enlargement in directions defined and circumscribed by obedience to the law of conformation. But the force inherited from power beyond our parents; the force of vital creative action which controls and compels the inanimate physical forces, bending their laws to their uses; the power of free-will which controls and compels the instinctive operations of the mind; this force is something other than that of utilitarian education, or of inherited instinct.

Final words in extolling the reality of the ideal.

Although conscious of the possibility of wearying my reader with ceaseless argument and illustration of my meaning, I cannot yet leave the subject. In my own mind the distinction between these points, and the reality of that ideal freedom of will, are of such overwhelming importance that I shall have to recur to them again and again in the subsequent pages. And for the easy following of the argument, I am anxious that my reader should feel this reality of the ideal as an absolutely sure foundation. For if we fail in its acceptance as such we shall in simple sincerity demolish all the superstructure: which, indeed, without such basis must, whether or no we seek its downfall, inevitably collapse. The whole

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essence of the principle of the education of the child depends upon belief in his freedom of will. And this is not the less so that the laws of the land are purely utilitarian: they care little for the individual, because, striving for the good of society alone, they tend to inculcate a mechanical virtue by presenting to the malefactor definitely unpleasant consequences of his misdeeds. The whole essence of nobility in life, the whole belief in the possibility of a higher ideal of society, lies in an essential conviction as to man's freedom, limited though it be, belied though it so often is by ignominious, evil-breeding failure. The whole essence of altruistic morality, which is religion in the concrete, rests upon the dogma of Free-will. And we take the word *dogma* here as equivalent for *settled principle* or *axiom*; but we have not proved it—nor ever shall, in the sense that we can prove the laws of astronomy or the atomic theory. We shall not prove it: yet we have the right to search it, to trust it, to guide our life and make our little laws by the light it gives us, to say whether or no it is absolutely consistent with all we know, all we hope for, all we believe in as ideally desirable. We cannot prove it: yet let us, upon the mighty strength of the facts within us, nail it as our colours to the mast and do all we may. Let us cling to this dogma once for all, and pursue the road from which there is no turning back. And the more able we grow to trust the idea, the clearer of vision will our eyes become, the less painfully shall we gaze upon the light. If the light blind us, it is no fault of the sun, but of our eyes which for

The freedom of Will will not be proved save by the lives of those who hold by it.

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safety and in sloth we so persistently hold shut. The scientific philosopher wastes energy and tries his eyes sorely by looking for his treasures with a rushlight burning in midday: it is poor illumination, yet he can concentrate it upon a corner from which he has excluded the sun's rays.

It may appear that I am concluding my words on the work of the Will before inquiring into its operations in its third and transcendental estate. But this development of freedom towards its highest rights can hardly be understood before we have realised the beneficence of sorrow, and have seen some evidence of the law working towards the attainment of an ideal perfection.

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THORNS AND THISTLES

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CHAPTER V

THORNS AND THISTLES

We have now reached a point where, having understood the revolt of man against his lower and easier standard of obedience, and having further grasped a sense of the emancipation of the will thus acquired, we must make inquiry as to what evidence there is that man intuitively knows that realms greater than the estates of Egoism and Altruism may be sought for his enlargement. Have we proof, in a word, of desire to exalt the law of his being beyond his own and his neighbour's service? Has he any real ideals? does he strive for work beyond mundane needs and limits? In this chapter I intend discussing the whole question of Adam's advantage in eating the apple and of his combat with the thorns and thistles of the accursed ground. To drop metaphor, I shall ask how far it has profited the great to deny themselves for the sake of celestial ideals, and how far it may advantage less exalted men and women voluntarily to lay aside ease and battle with sorrow and suffering. I shall inquire whether these fight for a chimera or for an attainable victory. I shall ask whether transcendental emancipation is real or illusory.

Have we evidence that the will has transcendental desires?

I have said that man's food in his egoistic obliga-

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tions is the fruit of the Tree in the Midst, made desirable by the inherent passion for growth, and that his food in his altruistic emancipation is self-abnegation, the need of which is made known by love. So, in man's transcendental longings for winged uprising, his food is thorns and thistles, which, in the story of the Genesis, symbolise to us sorrow and suffering. Whether these be due to our own misdeeds or are come to us because we must share the consequences of our neighbours' and children's and parents' misdeeds, we are impelled to thrive on such food by the urgings of a law transcending the knowledge of physiologist, psychologist, or theologian. This assertion I now seek to establish.

To classify the subject, I propose examining (I.) The reality of the Estate of Transcendentalism; and (II.) The value of these Thorns and Thistles, in the permission of which by the Almighty the foolish perceive limitation of his beneficence and power. I shall demonstrate in these subdivisions that the men universally admitted to be the greatest on our earth all labour for that wage which is unknown in the justice of a poverty-stricken utilitarianism, and I shall prove the mercy of sorrow and the wisdom of suffering.

I.—The Reality of the Transcendental

In the last chapter I used big words concerning the power possessed by man in distinction from that owned by the beasts and insects: and rightly so, if I have not, in maintaining that this freedom is the very power by which and in which we grow, over-

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strained the facts of our life. We cannot by any words overestimate the truths of ethical law, unless indeed the whole fabric of our worthiest thoughts is founded upon a stupendous lie. Nevertheless we shall not grasp a true sense of this great and growing inheritance of Freedom, unless we understand its relation to those other inheritances in the strength of which we live and move and do. Regarded from the standpoint of these, our wills are small indeed, so small as to be often imperceptible in their operations. Yet, great as are our inheritances, small as is the power by which we control them, one fact stands out clearly before us. The inheritances are not our own. They are but the riches of our humanity bequeathed to us in one, five, or ten-talent values, to be handed onwards in our turn to those who shall take our place. But the will is our own to do with them as we please. We *must* accept the talents as they are given, but we *may* bury or augment them. In the extreme views advanced by opposing factions lies the danger of misunderstanding the relative importance of the two gifts: that of irresponsibility for our possessions, and that of obligation in our actions. For one of these factions virtually maintains that all appearances of will are but mutually controlling, opposing, or enriching inheritances, the operations of which the unconscious Ego is, although deeply interested in, powerless to alter. And the other faction exaggerates altogether the magnitude of the will's influence and power of control.

Our inheritances are not our own though we may starve them or give them increase.

The truth, as usual, lies between the two extremes.

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The nobler inheritances comprise all that is worthy in life. They unite in a great chain which is strong, not so much because of the actual virtue in the individual links, but rather because of the solidity of their welding. And the power to weld is the will. This little addition of substance is that which makes the chain trusty rather than weighty.

Two clues are offered for the understanding of will's migration into the third estate.

And that we may understand still better the relation of these links to their welding, I have certain other clues which I must offer to such as feel that all or nothing depends upon the reality of our conceptions as to the nature of our freedom. I will point out (*a*) the relation of will to the laws which man makes for his own obedience in the interests of society, and show that in his willing enthralment to them his will is ever taking flight beyond their limits; and then (*b*) I shall proceed to demonstrate, beyond what I have already written, the reality of the transcendental environment in which our freedom roams.

(a) *The Will's Enthralment*

We should by now understand that there is no incompatibility between obedience and freedom. Indeed this is claimed by all but the pessimist and cynic. For it is only in the truest obedience to the spirit of the law that Man attains his birthright of insubordination. And, because of his growth, he is impelled, ever as he grows freer, to forge new chains of laws and conventions which must be obeyed by himself no less than by those who have not yet learned the imperative needs of obedience and

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hence cannot be trusted to act for themselves. When perfect freedom is attained by all, when the law of growth in the people is paramount to the tendencies of sloth, luxury, and tyranny, when the Will of the Universe is the free will of man, then democracy will triumph in its inheritances of the mandates of God, and be free of restrictive laws, conventions, and compromises.

Man is bound by the chains he forges and uses for a better freedom.

That even the free man is bound by the very chains he forges argues no point against the freedom of his will, seeing that, sometimes with definite gain in view, sometimes with but an intuitive perception of extra-mundane utilitarianism, he himself has made those laws strong with a purposed intent. Moreover, man's very freedom lies in the use of the chains of his own welding, from which he cannot escape, as a means for further enlargement. Had Adam never obeyed the laws of his environment he had never so much as desired to eat of the forbidden fruit. And by actually forging more chains for himself, man increases his possibilities in freedom. By making laws which become ever more unbreakable the more manfully he rises above their limitations, he actually augments the power of the laws of his inheritance: which laws comprise at once his union with the eternal origin from which there is no escape, and his freedom for doing, hoping, and believing. In obedience to the laws, whether of his inheritance or his forging, man finds the strength of his possible insubordination to them: he recognises that there is no true Being but in Becoming. Finally, he finds that all ideal considerations as to

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the freedom of the will have in them a perfect divineness of actuality, and that, as much in transcendentalism as in altruism, they are nothing if not utilitarian; they must have purpose or their futility would soon reveal their condemnation. To conceive of freedom which is not utilitarian is to predicate a system of morality that is purposeless. Ethics are not for the dialectics of philosophers, but for the service of man.

All morality is utilitarian.

Are we then admitting that all our ideals are bound by the enthralment of self-interest, or at any rate by the needs of society, which, after all, we may choose to say, is but a corporation banded together as much for limiting the responsibility of the individual as for establishing progress? By no means. On the contrary, we are but finding that the same principles by which, in the operations of the eternal law, a definite course of action is impelled by the prevision of a definite good to be attained, are frequently adopted by us pigmy men for our guidance. The question in our law-making must ever be, what ideals shall we adopt for our compulsory guidance? What is our standard, a *modus vivendi*, or a *modus crescendi*? Shall we make the best of our restrictions, or build wider limits for our roaming?[1]

Do we seek a *modus vivendi* or a *modus crescendi*.

We can no more free ourselves from the fact that all law must have a reasonable and therefore beneficent end in view, than we can argue, and keep our sanity, that if the will be truly free, it will act without motive. We are simply discovering that, if our will be free, it can only act with a utilitarian object

[1] *Vide* Oliver Wendell Holmes's poem, *The Pearly Nautilus.*

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as its motive. Just as truly is a man's self-restraint in the pleasures of to-day, that he may have more enjoyment in those of to-morrow, but a manifestation, elementary indeed, of utilitarian ethics. And the power such a man holds of checking instinctive desires, whether prompted by the memory of penalty if he does not check them, or inspired into him by an intuitive feeling after an ideal of life beyond his actual knowledge of facts, is due to a creative control inherited from his fathers, in whom perhaps it slept, awakening in himself to consciousness and action by the beneficent influence of starvation, or other and higher impetus. The difference lies not in the principles of self-control, but in the perception of the true values inherent in the various motives impelling such control; and the will-power lies in the determination of which motive, that making for a narrow increase of self-content, or that impelling to a dissatisfaction with contentment in this finite self, shall direct, postpone, or modify our instinctive actions. And this idea, I say, is essential in all methods of education. When it has in view the immediate welfare of the individual or society, it is styled utilitarian: when it tends to develop ideal faculties and the striving after that which cannot be considered as material or of present advantage, it is styled transcendental.

Will-power lies in the selection of its motive-power.

The sceptic, lacking the gift of seeing beyond his own consciousness, essays to cast a stigma upon the moralist's faith by showing how even he is prompted by self-interest in so far as he clings to the hope of gain in an existence beyond this corporeal; and the

The sceptic will not look beyond the facts of his own selection.

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sceptic twits him with merely professing, and sometimes perhaps practising, righteousness that it may save him from hell-fire. And the stigma is often justified. Yet there be moralists, and let us note that they are found amongst the greatest intellects of this or any day, who are content to leave the questions of loss and gain to that very Cosmic Law, the limit of whose workings the small-minded think they see, but which has an organisation universal, unmeasurable, and necessarily more wonderful than that of our little human society which it has produced. Among these moralists the craving after righteousness for the sake of the Truth, whatever this may be, is recognised as a power in them altogether beyond the questions of individual or collective reward. With these the love of man is a greater impulse to right living than the desire for the greatest happiness of the greatest number—a phrase prompted by the petty considerations of our mundane utilitarianism, and suggestive of an antagonism to the laws of growth, to the impulses for a freedom beyond the restrictions of average. Better, I think, that one be exalted and bear witness to the glory of this Cosmic Law and the love of the eternal Creator, than that his exaltation be divided up among the multitude that the sum total of their happiness may be raised. Rather do we ask that the joy in the hearts of the few may be realised to its full, if so be they may bear witness to the light of the Truth, and scatter seeds of dissatisfaction with that dead level of unevolutionary respectability which

Bentham's law excludes the people's need of ideal.

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stands for virtue in the schemes of many political economists.

Nevertheless, I repeat, even the believer in ethics for the Truth's sake is impelled to such faith by a power which has definite ends of advantage in view, and is therefore utilitarian; and the high moralist is not unaware of it. Does his knowledge, let me ask, that good must come of righteous deeds, belittle his sacrifices? Are we to demand that a disinterested moralist must be guided in his self-abnegation and devotion to his fellow-men by a feeling that righteousness strives for no end which shall make of virtue a reward unto itself? Does the fact, that all work must be but means to an end, detract from the merit or beauty of such work and minimise the nobility of labour? Is the denial of self-interest of less merit that ultimate good must come therefrom? Do we deny the very essence of morality by claiming that it is nothing if not utilitarian?

Yet there is a very real distinction between the chains we forge and weld for our enthralment and the seeking of righteousness because the universal law impels our enlargement: between, that is to say, the law of the politician, on the one hand, who has in view the temporal happiness of the greatest number or the punishment of the minority who will not conform, and, on the other, the law of the high moralist who will sacrifice all obvious advantages if thereby he may bear witness to the Truth. Yet both practical morality and ideal ethics are prompted by one transcendental purpose: the free-

Politics and transcendental ethics seek the freeing both of the individual and the race.

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ing of the individual and, through him, of the race. The fear of punishment and hope of reward are strong to help early efforts in the exercise of freedom, which, if not so helped, might lead to the dire consequences of failure to comply with the law. So far our utilitarianism enthrals us. But the higher aspect of ethical enlargement, having different objects in view from the tilling of Eden's garden and contentment as its guerdon, impels its subject to encounter hardship and court failure that renewed strength may arise from the overcoming; that new life may bud from the exaltation of victory; that the Truth may be justified in its herald, Man.

Freedom must be earned before it is owned.

Our will's enthralment gives the means of emancipation. Had we never been bound we had never known freedom. Our very chains awaken in us the desire for flight and teach us the strength of our wings.

In our very obligation to grow we are chained to the Law: in our very gift of Freedom, which must be earned ere it is ours, we are free-bound to the Law's fulfilment.

(b) *The Transcendental Environment*

The apparent absurdity of seeking the Tree in the Midst.

Still culling illustration from the fable of our first parents and their so-called fall, we may contrast the law as it prevailed in the garden with the law after it had seized hold of the two through the serpent's whisperings, and thrust them forth into the new world. Already, we must assume, they had learned

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the simple need of obedience to the law, they had found the tending of their fruit-trees necessary to the enjoyment of their beneficence, they had learned that they must labour with the weeds, lest they check the growth of the fruit and themselves suffer from an impoverished supply. So far the law was utilitarian in its simplest form, and chained them.

But the desire for the higher life, suggested by desire for a knowledge of good and evil, was in itself non-utilitarian, so far as the experience of Adam had instructed him. What was he to gain from eating the fruit? Death was promised, death to the old life which he had found so easy, so unexacting in its toil, so lavish in its reward of close companionship with the type of all beauty, with Eve the mother of all. Yet, believing altogether in the terror implied in the promised departure from the life in Eden—and he had never learned to question the word or threat of the dread Almighty—he yet listened to that unknown whispering voice, which was purely transcendental in the hopes held forth. 'Give up this ease of life,' it said; 'test with desirous arms this promised death, if thereby you can become as gods and know all things: even that mystery, which has not yet taken form of question in your hearts, the wonder of good and evil. Cease to respect the advantages of small righteousness. Be not sluggard, greedy for gain. Eat of the fruit; for although you have not tried and cannot know, as matter of fact, the advantage that will accrue from your insubordination, yet, even now, you feel in your hearts, if you cannot

In spite of the promise of death, Adam ate the apple.

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know in your minds, that although death thereby come, there will remain, as the price of such death, a victory. Death of the simpler Eden-life must surely come; but it is a death which will be swallowed up in a resurrection: a resurrection albeit you cannot know, but which, ever as you die, ever as you arise, you will see more and more truly as a perfect realisation of the ideal desire in your hearts to become as the children of God.'

Adam left the garden to contend with weeds as the first step towards the higher freedom.

The rule of the Garden was utilitarian: the beginning of life was self-service. Yet the law of the desired Growth, though but transcendental, was obeyed by Adam in full knowledge that the penalty must be paid in full. And he went forth to labour that the debt might be redeemed in the sweat of his brow. Even as the earth-bound man, simple in his mental organisation, no more than half-conscious in his self-contentment, must conform, for his very existence's sake, with his environment and obey its laws lest destruction come upon him; so must the new-born man within him, grown even more capable of death because of his freedom to depart from the safe paths of the Garden, obey the laws of his new environment. And the new environment was that of the universe, transcendental. Not only must such laws of utility be rigidly obeyed if he would live; but with his new capacity of growth must he enlarge the environment in which he would grow. Growth knows no cessation but in degeneration or death. If the seed must live it must have its due environment of earth, air, water; if the tree must grow it must push its

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roots further afield that nourishment may be gained for such growth. Even as the seed of the forbidden fruit, when implanted in the soil of Adam's heart, took root, and as its inherent desire for enlargement seized upon the man's soul, so must the environment of its means of livelihood be ever enlarged. And Adam's means of such increase were afforded by the toil necessary to subordinate the thorns and thistles that made his new environment accursed. He made the ground anew, thereby forging new rules and laws of life for himself and his fellow-labourers: laws which, essentially utilitarian, must be obeyed that the higher morality, the higher life, the spirit of insubordination to the restrictions and chains of contentment and ease, might live, thrive, and grow; that the mustard seed might become the greatest of trees. And we perceive that even growth in the estate of Egoism is not possible without something of transcendental sense.

We are now in touch with the most important conclusion of all concerning the reality of the will's freedom: a conclusion which, if our data are correct, disposes once and for all of the claims and doubts of the utilitarian philosophers. And for the sake of insisting upon its truth I shall again state the argument in somewhat different words.

Why could not Adam be content?

The whole point of man's discontent with his environment lies, we often think, in his lack of a comfortable philosophy. Why could not Adam be content with a garden which lavished upon him every blessing that the heart could desire? Why not, indeed? It was simply the most unpardonable

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stupidity, from the point of view of the utilitarianist or pocket-philanthropist, for him to eat of the apple that promised him death as his reward. As compensation it offered him—what? A knowledge of good and evil, forsooth! And how, pray, could this advantage him? Would it make the yield of the garden greater? Would it lighten his work in any way? Would it even offer more ease to his partner, or more time for decorating her pretty person with the shells and seeds which he thought set off her beauty so well? Was it worth while to relinquish all the comforts of life, for that which promised but death? Our philosopher discourses on our intense clinging to life as the one great good, even when suffering is sometimes our only consciousness. He thinks that this love of life is our greatest passion: although in some the craving for knowledge of good and evil is so great that they will jeopardise the life itself to attain this desire; although the love of honour is so intense that they, in deliberate freedom of will, give up all the fruits of life's garden, nay, give up the life itself, rather than shame the wisdom of ideal worth that dwells dominant in their hearts. No! there are more things in heaven and earth than we dream of in our commercial philosophy. There are higher ideals even than are comprised in the righteous object of all liberal legislation, the greatest happiness of the greatest number. And among them is one high passion which I have surmised has been in operation throughout the history of evolution. This passion it is which makes man discontent with mundane

The mundane philosopher.

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satisfaction and forces him to go forth and battle with the storms and winds of heaven, with the beasts of prey in Hell, with the thorns and thistles of a ground mercifully accursed that Adam and his sons might have the tilling. If ease and conforming obedience with its just and never-failing rewards had contented man, why should he have found and taken his right to know all things and grow? Why should Huss have faced the fire and let it eat into his flesh, but that he knew there was that which was greater than utility. Why should Luther have relinquished the comforts and securities of an indulgent church, that the Truth should have spokesman?

The right of revolt when earned is transcendental.

Adam's insubordination, which I take to be typical of the power in every living thing to arise and go one step higher, notwithstanding the suffering it may entail and although they know no reason in so doing, was positively unutilitarian in the politician's sense, though grandly utilitarian in the idea of the great Cosmic Law. For it was impelled by a power having in its view intentions far transcending all mundane considerations: intentions of which we know nothing, save that we would, and sometimes do, obey them. We eat sometimes of the apple, even in this day's fat toleration of unrighteousness, that we may have knowledge of essential Good.

And in affirming that this insubordination was and is essentially transcendental, I am not contradicting my initial claim that Adam first freed his will from the surrounding conventions solely in the desire of self-service. Though his desire for knowledge was the motive that prompted him to disobey,

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yet it was the Law, intending that man should transcend the circumscription of his own welfare, that implanted the desire within him. Also, in his subsequent discovery of his need that this strange thing, which he knew to be will, should be emancipated from its beginnings in self-service, he was impelled thereto by the transcendental law working for his creation by securing him some share in its operations. So that, whether his will worked for his individual and personal rights, for the increase of the Ego, or whether it worked in the denial of self to his further enlargement by taking him into the lives, with their joys and sorrows, of his fellows, there was no opposition in the conception of the two estates of the will. Both were inspired by the eternal indwelling law, which only is in virtue of its purpose, and which is therefore, in celestial sense, grandly utilitarian.

The lives of the finest beings proclaim the reality of the ideal though but little understood by them.

And with such conclusion in our minds as to the transcendental operation of the law dwelling in our hearts, we must ask yet one more question concerning our emancipation. We have traced its evolution through Egoism to Altruism. Can we say that the will is ever so free in its obligations to mundane needs that it works in utter, willing obedience to ideals that must ever transcend both the understanding and the possibility of attainment? Some men and women, we must think, if we have been fortunate in our friends, have truly arisen into these heights of freedom, where the eternal snows look dispassionate in their purity, where the Truth is inexorable in its rule. Some such I find among the men

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and women that I know; in them and in their lives I have seen that perfect freedom stands only in submission to the inspiration of their ideals; in them I have sought to worship ideals that hold the round world from stagnation, and drive forward the evolutionary destiny of our race in an eternal growing. And to me the question is answered: the reality of our environment in the Estate of the Transcendental is established. We judge all things by their fruits, be the things will or its environment, or the Tree in the Midst.

That the facts in evidence of this transcendental environment are seldom manifested is clearly no argument against the truths they proclaim. If there be one just man in Gomorrah the truth is revealed in him as surely as if the city's doom had not been earned by its iniquity.

II.—The Value of Thorns and Thistles

Two points are clear concerning the penalty imposed upon the insubordinate Adam. One is that he had by no means earned so dire a punishment as labour in an accursed field, and the other is that he in his ignorance accepted as penalty what was actually bestowed as the inevitable reward of his right discontent with the comfortable garden.

Adam's reward lay in the hardship he had earned.

The statement brings us at once to the mystery of pain and the beneficence of sorrow. These in a measure we can understand: but the betrayal of the innocent and the strange ordeal of vicarious suffering, paradoxes that have transformed wise

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men into atheists, are mainly responsible for the pessimism ever prevalent among the more thoughtful of the unimaginative.

If the Serpent gave desire for evolution, the thorns and thistles gave opportunity.

The account of the creation given in the first chapter of Genesis is the work of one who, at once poet, philosopher, and moralist, is inspired to the wisdom of prophecy, though he fails in his knowledge of facts. The writer's denunciation of the serpent, because through it came man's discontent and subjection to the pains of growth and the possibility of failure, is altogether consistent with his condemnation of the land beyond Eden as accursed because of its thorns and thistles. Nevertheless he must have realised that sorrow and suffering were essential to man if he was to grow into wilful righteousness. He was doubtless confronted with the paradox lying between the beauty of obedience and the necessity of insubordination; and, to account for the disparity, he discovered the serpent. Presumably he understood that work is the essential condition of upward living; but as work, when responsible, means pain in disappointment no less than joy in success, he held sorrow and suffering to be synonymous with evil, and stigmatised them as thorns and thistles. And still in this day, whenever we fail to understand the apparent conflict in law, we think a power of evil is at work within us against our diviner possibilities, and we marvel that a good God can tolerate sin: though he does not.

Nevertheless, although I may question the Serpent's sinfulness in proclaiming the merits of the forbidden fruit, and shall have occasion to justify much that

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is condemned by the conventional moralist, I would shun, as I would pestilence, any attempt at denying the reality of evil and sin. Such a course would be too iniquitous for a mere passing condemnation.

The reality of evil is not questioned by allowing the beneficence in suffering.

Evil is the most real fact in our lives if we have in us any capacity for ideal growth. We dare not deny the menace of evil, the terror of sin. These points I shall discuss at length in the next chapter on the Law of Perfection, where I shall show that evil is lapse of the law of growth, bringing consequent stagnation or retrogression, and that sin arrives only when free-willed man becomes a conscious participator in such failure to comply with the natural growth.

Meantime I must establish my claim to the divinity in sorrow and suffering, pointing but incidentally their relation to what is truly accursed. And I divide the subject into these headings: (*a*) Instincts and Intuitions; (*b*) The Sorrows; (*c*) The Measure of Suffering; (*d*) The Limits to Education through Pain; (*e*) The Suffering of the Innocent; and (*f*) The Privilege of Vicarious Suffering.

(a) *Instincts and Intuitions*

The thorns and thistles are the hated text-books of slow scholars.

The thorns and thistles, then, are educational. Among them many are mere text-books whose lessons must be learned in patience and trust, long ere we poor children-scholars can understand the beauty and power of the Law which their little rushlights seek to illuminate. We may classify among these lesson-books our time-honoured in-

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stincts essential no less in the evolution of the species than in the continuation of individual and race: our instincts of animal need and desire which, because often paramount to and destructive of freedom, are held by the ecclesiastic to be sins of the flesh, if not works of the devil. Yet if our instincts be thorns and thistles for our labour, we must remember that they had much to do with the preparation of the ground, called accursed by the ease-loving Adam because it lay fallow, before it became capable of the higher cultivation. If we but realise that Man is but a product of this onward rolling law of evolution, ceaseless, and not resting even in ourselves, we shall not find it hard to give the ideas of right and wrong their dues. Contention with environment, ever changing, ever growing more difficult as the individual grows by embracing it, has been the essential factor in progress since the earliest beginnings. Contention implies victory, achievement of desire; otherwise the warfare must have long since ceased, and the law of evolution must have given place to a law of retrogression which, as I shall show in the next chapter, is the only force that may be named as evil. If there has been victory all along the line of descent, it is victory over somewhat; and this somewhat is but the lower degree of life which has ever been surmounted, as the butterfly is victorious over the chrysalis, the chrysalis over the caterpillar, the caterpillar over the germ-egg of its sleeping possibilities. And we are back again at our conviction that the animal, wherever placed in the line of descent,

Contention the essence of progress.

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lives in virtue of his obedience to the law. Yet when he has raised himself a step higher, shall he look down the ladder, without which he could not have arisen, and assume that because he has left the rung below, it is rotten and must be abused with a vile epithet? Such is the custom. The only fault with the step below us lies in this, that when we are going down it leads downwards, though as truly when we were coming up it led upwards. Every pain and sorrow, every lowly instinct that must be surmounted, is the work of the beneficent law; and, together with the fruits of the garden, its pleasures and rejoicings, the power for good or evil in thorn and thistle, rests not in these, but in the use to which the free-willed man puts them. Our instincts are no less from above, that we must put them below us. Much of the scepticism as to the goodness of a personal God has arisen from that most terrible insult ever offered to a divine intelligence, and fostered by priestcraft in many religions, nor least in our own: that man is by nature born in sin. In the name of God, I deny it: though the baby's father be a libertine and his mother a harlot, he is born in virtue of the divinity in the law, hampered though it be in its fulfilment by the sins of the parents.

No man is born in sin if life is the gift of God.

Though guilty of constant repetition I must again contrast the egoistic instincts with the altruistic and transcendental intuitions. The instincts stand lower, yet are God-given and God-blessed. They are rules of life from which the Eden-born Adam can never escape; and he need never wish to escape

The instincts and intuitions.

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their service unless he, free of will, allows them supremacy in denial of his right of victory and growth. The intuitions towards the pursuit of ideals, less intelligible than the instincts, and therefore shunned by the psychologist, are as much human factors as the instincts, seeing that to their promptings must be assigned the exercise of that power for enlargement which is the birthright of all life. Instincts are the forces of gravity, let us say, which, though they chain us to the earth, make it possible for us to walk in that earth, to work in her garden, to lie down and rest from our labours; intuitions are the wings which, if believed in to the point of trusting our very lives to their merits, will make us arise in victory over those gravitation-chains and carry us into the realms of the higher freedom. But wings, if owning no law of gravity, could no more ascend than could they permit falling.

The instincts are the forces of gravity without which the wings of intuition could not arise.

And both forces are our inheritances, to some of us more of one, to others more of the other. Nor can personal merit or discredit be claimed or ascribed for the preponderance of one or the other. Yet, so far as we are active agents in whom the various forces are at work, we can cast what power we have upon the one side or the other, determining for one or the other the victory. It is in the recognition of the value of our inheritance, of the rival claims of the obligations from which it is impossible to sever ourselves, that we can prove ourselves the lieutenants of God: both in the creation of ourselves and in the helping upward of those who are poorer

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in spirit. It is in the rejection of the responsibilities of our birthright that we work in opposition to the law of growth and deny our divine allegiance. It is only by reason of the divine gift of freedom of will that evil has come into the world. By man and not by God was the devil created; and by man, through the strength of God, which is his birthright, will sin and the devil be destroyed.

By man was the devil created, and by man must he be slain.

(b) *The Sorrows*

Among the thorns and thistles, then, must we classify all the difficulties, all the contentions, all the hardships of life, whether in the terrestrial environment, or whether in that innermost world of inherited desires which as surely surround us as the fallow land from which we must extract our sustenance. But the thorns and thistles are not of the devil.

The thorns and thistles are not evil.

And the sorrows of life? These also are part of the environment from which we cannot escape, in which we live and move and have our being. They, like the intuitions and instincts on the one hand, like the fallow ground and garden on the other, are intrinsic or extrinsic: they have to do with our individual inheritance or are among the circumstances shared with our fellows. And the relation of sorrow and pain to sin, seeing that by far the major part of the suffering is due to the misdeeds of ourselves, our progenitors or our fellows, is so intimate that there is much confusion as to which is cause, which consequence. Suffering is but the arousing into righteous rebellion of the insulted vital forces, whether physical, when it is called pain, or mental, when it is called

The confusion of suffering with sin.

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sorrow. And such rebellion is not the taking of arms against the kingdom, but against its discordant elements, the riff-raff of its society, which threaten, and would, but for such opposition, overwhelm the power of the king. The discordant elements themselves are those lapses of the law which, working in opposition to the normal, would, but for the suffering induced in their law-abiding fellow-forces, overwhelm the righteous desire of the dominant lord, the free-willed Ego, for peace and joy, for mastery and enlargement. Such lapses in the law form the evil in the universe: the consent to such failure, or the active co-operation with such slothfulness, is the sin. Lapses from the law of advance, failures to comply with the essential conditions, are frequent in the world of growth, in the history of evolution: such form the evil in the world of Nature because they are disastrous to the law of advance, of growth, to the law of the expression of the divine intention in all things. And evil in man becomes responsible sin because of his intuitive knowledge of right and wrong, of growth and degeneracy, as forces working for and against the salvation of himself and his kind; because of his freedom of will to throw in the power of his divine life on the one side or the other; because of his participation in the creation of himself and his fellows. The dragon's teeth, if they fall on fallow land in man's heart, spring up into devils which some seek to slay, some to propitiate, some to father upon the Almighty whom they therefore and straightway deny. Indeed sorrow and pain are but the thorns and thistles upon

Suffering gives news of lapses in the Law.

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which Eve opened her eyes when she took in her eager hands the apple, the passion for growth, and gave it to her beloved that they two might share and enfold in their one heart this greatest gift of the garden. So that love and sorrow have ever walked hand in hand, love bringing sorrow as her failure, sorrow augmenting and ennobling love in her beneficent sisterhood. What man undegenerate would shirk labour on the accursed ground, would grudge the sweat of his brow, would hesitate to go forth in sorrow from the garden, if, in virtue of the divine possibilities in him, he might turn the fallow land into fields of gold and silver grain, into sunny meadow of jewelled grass, into shady woods which uplift in the trees the life of God, and harbour his birds among their boughs, his furry creatures amidst their shadows? What woman worthy the divine life within her would blame her suffering as evil when she had fought through it, and another soul was born in whom God might work his will and glorify her love and sorrow? If love bring sorrow, the vicarious bearing of pain awakens love, and life is justified beyond its utility.

Love and sorrow have ever walked together.

(c) *The Measure of Suffering*

And there is yet another aspect of pain which has not, I think, received just recognition, and is of elemental importance in estimating the function and true significance of suffering. It lies in the fact that the capacity for suffering is measured by the capacity for joy. Indeed from the point of view of metaphysics we may assert that the function is

The capacity for suffering is measured by the capacity for joy.

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the same in each case; that just as the mind could appreciate no darkness but for the eye's perception of light, so we could know of no pain but for a faculty of pleasure. Nevertheless, darkness is to one capable of seeing far more actual than a mere negation of light. Pain likewise could hold no terror if its whole explanation lay in its being a negation of the sense of wellbeing. For, as the horror of darkness consists not in the mere absence of light, which apart from the things illuminated is of no account, but in the blotting out of the things of wonder and knowledge; so the terror of pain lies not in the mere absence of joy, which is illumination of the things of life, but in the passage of life backwards towards death, instead of the ever-onwards in growth. There is no suffering to the mole because he cannot see, though ethically the results of his burrowing away from the light have been disastrous: to him the darkness is but the absence of something he has never known, never desired. It is only such as can see or have known the light that realise what darkness means as a positive equivalent; and, correspondingly, the more highly developed is the function of sight, the greater becomes the horror embraced by the shutting out of the revealed world into which our eyesight had led us. Physiologically pain is but a failure of the *vis nervosa* to live the life of its destiny, a failure to comply with the conditions of its environment; a step backwards towards its own denial; a warning that death is impending. And with all that life means to us we dare not say that pain is no more

Neither pain nor joy consists in the negation of its antithesis.

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than the negation of life; for death means a blotting out of the environment which, to the aspiring man, is bounded only by the possibilities of the universe. Objectively and metaphysically pain may be but a negation, a warning that life is a-dying, whether the trouble be toothache or mental anguish; subjectively and humanly, pain and sorrow are all that they appear to be. Indeed suffering is either failure to retain what we need, or failure to attain that point of advance which we ever see beyond us: it is failure to conform with the essential idea of our being and becoming. Pain, let me repeat, is more than a negation of pleasure, if only because it is at once the retribution and consolation, indeed the privilege of imperfection; if only because, but for consciousness of failure, we should never strive to surmount; if only because, but for our suffering from the darkness, our eyes would never develop sufficiently to see the light lying deep in the shadows. And this estimate of pain is not the less true that so much, perhaps most, of suffering is vicarious and not individually merited. As our chief joy in life arises from the joy shared with our fellows, so we must suffer from sharing their troubles. Only in a very limited sense dare we consider ourselves individuals; for it is truer to the great purpose of life to hold ourselves but members of an evolutionary church militant, towards the outcome of whose fighting, be it what it may, we are all working and rejoicing, or from whose beneficent laws we are backsliding and suffering.

That most suffering is vicarious does not lessen its high service.

To put the claim in other words: the more fully

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we live our life and the nearer we conform with the law of being for becoming's sake, by so much we increase our capacity at once for the joy of creation and for the dismay and pain ushered in by failure to comply with the law. In its purely physical aspect this is simply a matter of fact, as every student of disease can testify. The same actual degree of ailing produces most various quality of pain and suffering, its measure for the most part lying in direct relation to the intellectual sensitiveness of the individual concerned. Nor must we estimate the degree of pain by the amount of complaint, any more than we would determine the degree of pleasure by its outward manifestation: for Fortitude sits at the very well-spring of life teaching forbearance in both sorrow and joy. A terrier howls for a few minutes over a crushed foot, although presently he is wagging his tail, enjoying life on three legs, and certainly with no loss of appetite. Yet a human being with like injury would be prostrate with suffering and every physiological function thrown out of gear for many days. Indeed among human patients the degree of suffering produced by a given amount of disease varies extraordinarily, not only in individuals but in classes of society; and generally speaking, we must admit a definite relation between the capacity for actual suffering and the capacity for possible joy: a distinction however which is more consistently observed in psychical than in purely physiological relations, in vicarious more than in personal suffering. There can be no question that those who have

Evidences.

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the widest power of sympathy and have most enlarged their human environment, those, in simpler words, who love most, possess at once in its highest degree the faculty of rejoicing with those that rejoice and weeping with those that weep: it is sympathy that makes both possible. So in matters personal: the sense of a physiological joy in existence is probably necessary before pain can be suffered, because, as I have said, without a knowledge of light we could never bewail the darkness. Even those who seem born to pain as their only knowledge of life could not know their misery but for an intuitive sense of what joy might be. And even these sufferers will often understand that the higher the capacity for joy the greater is the possibility of suffering: which being so, man dare not whine. His quarrel is not with his Maker but himself, because he has not yet found within himself the Kingdom of God that gives understanding of and power to bear all shortcomings with which he is beset: whether they be in his own flesh, or in those whom he loves; whether in the sins of society or merely in the vagaries of fortune.

Remedy.

(d) *The Limits to Education by Pain*

Much has been written and said, even more has been preached, on the educational value of suffering: much of which is true and must be grasped for all it is worth; and yet for no more. The educational value of pain lies solely in these: that pain is the inevitable and beneficent consequence of a

The educational value of pain is real though overestimated.

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failure to comply with the law of *Being-for-Becoming's-sake*; that it reminds us of the consequences of losing heart in our creation, and of failing to hold tight with both hands the joy we should feel in our upspringing enlargement. For joy is the normal outcome of life, even as growth is its essential condition. But the educational value of pain and suffering must be admitted only when at the same time we realise that, but for the faculty of joy, there could be no sorrow. So we must believe, even though we meanly hold that man is born in sin and the child of wrath, that educational joy is of greater value than punitive pain. If we would overcome the darkness, our eyes must be so educated that, even with little light, we may see and not suffer from the things in darkness. Consequently greater value lies in the attainment of the higher seeing than in the terrors of the night, although the latter may hold in her mailed bosom slings and arrows to drive us to the further use of the power developing in us. More life, greater enlargement of environment, are the objects of the higher education which pain will help us to desire. And thus the joy of upspringing and pain of withering are the reward and punishment, the heaven and hell, no less of the cosmic ethics than of that Law-giver whose sorrow and suffering were all vicarious.

But it will be asked, if increased capacity for joy bring in its wake ever-augmented possibility of suffering, how much better are we for our increased life, our enlarged creation?

I think the question hardly needs a detailed

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answer. For although the higher the degree of perfection of life and its attainment of joy, the more painful and wrong are defects which in a lower state of development might be at once painless and pardonable, yet victory must render such failures increasingly less possible. A small fault in a great painting often arrests attention because of its incongruity with the artist's conception, and we suffer from such fault in direct proportion to the excellence of work before us; whereas precisely such demerit might, if perpetrated by a poor draughtsman, be relatively even meritorious, and give us a modicum of pleasure rather than of pain. Success and failure are ever relative to the materials given to the builder of his destiny to work with, and there is no fixed standard wherewith we may judge. Suffering and joy are similarly relative; and, although increasing capacity for joy entails growing possibilities of pain, yet as life yields more abundance of fruit, so will the likelihood of failing fructification become ever less probable.

If joy bring increased capacity for suffering, how do we profit in our increase?

Considered in such wise we shall be more ready to admit, I think, that, so far from there being any denial of the All-love in the misery of the animate world, the more deeply we look, and the more our eyes grow capable of seeing the light lying in the shadows, the more truly we can claim that a newborn mercy ever lies in the maternal arms of sorrow.

There is no denial of creative Love in sorrow.

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(e) *The Suffering of the Innocent*

The greatest obstacle to faith lies in the suffering of the innocent.

I conceive however that, while many will willingly acknowledge the justice in each one suffering for his own misdeeds, they are unable to understand that vicarious suffering and the visitation of the sins of the fathers upon the children, are compatible with the justice and love of an omnipotent Creator. How can we believe in a God who will permit the little ones to be tortured and driven by such torture up to the gates of hell, when they, ignorant and innocent, can scarcely be held responsible even for their own small disobediences of domestic law? How can a just God, if he have not forsaken the world he has created, look upon the horrors resulting from his granting of free-will to man and not interfere? How could he allow fatherless children for the pittance of a crust to be whipped up the kitchen chimney of the rich man that his fat belly might be filled? How can God see and not weep if his little ones starve while their parents sin for beer or for pleasure? How can he withhold his justice from the rich who, though expressing compassion for the poor, drive children and maidens into the jaws of hell? Whether drunken wife-beater or luxurious millionaire, these are they who breed the sorrow and suffering—ay, and, infinitely worse than these, the sin—into the lives of the innocent children, of whom are the kingdom of heaven. Why are these children, born with the possibilities in them of growing into noble men and women, of enjoying and glorifying their inheritance,

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given to the care of those whose unfitness the prescience of an Almighty must have foreseen?

With our heads bowed in sorrow that such facts must be faced, is it still possible to maintain that suffering can be considered apart from sin? Have we no fear that our shelter is but a crumbling wall which, despite the lying buttresses we laboriously build without mortar, must soon prove a disastrous mockery? Can we look squarely at the agony, the injustice, the dirt of life, and say that God is all-powerful, merciful; that his love created all things; and that still we believe and trust in the righteousness as well as the might of the law? Can we—and such questions *must* be asked—still affirm that God is good and mighty, and yet be clear in our hearts of cant, free from a first thought as to the safety of our souls? Do we desire the truth at any price?

Can we still see the innocent driven to sin and believe in the righteousness of the law?

If we would be philosophers, still more if we would be true men untrammelled by the sin of ease, there is nothing in life or nature which we dare refuse to face; there is no question that we dare leave unasked, though many an answer to such inspired prayers cannot yet be heard by our feeble ears. So, not even here must we quail and draw back. The highest faith and the deepest hope are not possible to any but the free thinker and fearless doer, to him whose very chains have become a possibility of freedom. Never was seed-question asked, but the answer immediately sprang into life, though our eyes be not clear enough to see the flower, and our arms not strong enough to pluck the fruit. And if those answers which we *can* hear and under-

There is no question without answer, though we may not yet have the knowledge to understand its wisdom.

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stand are true and fulfil the terms of our questions; if such revelations—and all answering to the questionings of the humble-hearted are illuminations of the truth—are all consistent with one another and point to one possible glory of life, past, present, and to come, we shall not be illogical or out of conformity with the law of circumstantial evidence, if we hold that all future revelation, which as yet we are too far undeveloped to embrace, will still be ever more satisfying as to the 'divinity that shapes our ends, rough hew them how we will.' One point at least is clear as the very sun, whose illumination of dark places we pray for: that we must accept no inconsistency in law, we must admit no paradox in fact, except as evidence that all is not yet known, as proof that our education is not enough advanced to give wisdom to our eyes. And to accept the satisfaction of the shallow-minded scientist, who, when he cannot understand, closes his eyes and denies, will not suffice a mother weeping with her suffering child, nor those men and women to whom the sorrow of pain and the injustice of sin are but incentives to put hand to plough, and throw in their lot with their less-favoured brethren. And let us remember that the sceptics are found for the most part in the cities and laboratories, while the believers in the beneficence and ultimate justification of the law are seen either among those who voluntarily give their lives to the weary and heavy-laden, or among the simple-minded who live amidst the beauty of Nature. We have learned that the degree of life is in direct proportion

Injustice is the paradox and but proof that all is not yet known.

Scepticism thrives in laboratories and cities, faith in those intimate with pain and the beauty of Nature.

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to the amplitude of the environment; or in other words that he who lives most truly and most largely is one who gives his life to others, and lives more in the joys and sorrows of his fellows than in his own introspecting consciousness. Which being the law, we are justified in our belief that the true lover of man must know more of man's universe than the mere investigator of experimental suffering in laboratory-bred animals. And it is of some further interest to reflect that the pessimists in general are found more among those who possess the world's good things, while optimism thrives in those most familiar with personal pain and sorrow, with sin and its cruelty in the dark places they have sought to inhabit.

We must face the paradox. On the one hand we know the delight in life, the beauty in nature, and feel an intuitive sense of a necessary and ultimate fulfilment of justification. On the other hand we see the agony of life, the clinging of man to its most sordid horrors, and feel hopeless as to the victory of either race or individual. Yet as searchers after truth, we eat of the great Tree's fruit and dare not accept paradox as the last word. We are driven out of the garden of intellectual content into the thorns and thistles of the fallow land, there to find room for our questions, there to grow humble-minded in hope of seeing more, hearing more, and doing more. It is in the accursed ground of sorrow and sin, not in the Eden of the schools, that the grain of mustard seed will grow into the greatest among trees.

The grain of mustard seed thrives in the accursed ground, not in Eden.

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(f) *The Privilege of Vicarious Suffering*

Giving and grasping.

We exclaim against the injustice of sin. Yet what would we have? that wrongdoing should bring its natural reward only to the backslider, when existence is inconceivable except in so far as the individual life shares the life of all others? Let us look yet again how we stand in this respect, and from the point of view that man's chief environment, if he would grow, is the existence of other men, and not his own pleasures and pains.

The very act of giving carries a man right out of himself. Its physical attitude evidences the great truth of our life. Giving is actually an extension of the arm outwards towards the needier fellow, and an opening of the hand that our substance may go from us to others. The attitude suggests our need of enlargement into the world out of ourselves, and contrasts strongly with the converse act of seizing, in which we close fingers and hand, withdraw the extended arm, and hug what we have to the very heart of us. The one deed implies and truly acts the extension of existence into other domains than our own; the other illustrates and exemplifies the narrowing of the sphere of life into the limits of the corporeal self. And the attitude of receiving what is given by others is much the same as that observed in giving; and, although performed in the interests of self, it is yet as much necessary to the giver as the receiver. One takes what his fellow loses; another receives what his neighbour gives: one lessens the life of two, the

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other enlarges his own and his neighbours' environment, receives and gives greater possibilities in the joys and sorrows of neighbourliness. And herein lies the very essence of all morality, that in every act in life both he that does and he that is done by should be equally gainers. He that loses his life shall find it. Nor because this teaching of Jesus Christ is proved to be necessarily consistent with the law of evolution is it the less transcendental, nor the less noble that the giver finds his reward as surely as the receiver. It is not the less ideal, but more so, if at the same time it is obviously utilitarian. Let me again ask: what system of morals would that be which took no thought of the sanctity of mutual service, where no ideal of actual good should accrue from its observance, where the only object was the saving of an impoverished soul?

He that loses his life shall find it.

And if we live perforce so much in the lives of others, we may observe that all holy joys, all gladness of heart, all inspirations of enlargement, which to those who experience them are among the highest conceivable pleasures, are inseparably associated with the sharing of life with others; or with the receiving into our lives, as the leaves of the great Vine, the gracious sap of the central, ruling life. For this sap as animals we thirst, and as lieutenants of God we pray.

The essential point of all joy is union with mankind and godkind;

The vicarious nature of both joy and sorrow is the very essence of that power in growth which has taught the will freedom in casting the shackles of self-service. No one has ever proclaimed the injustice of man's taking his joy in life from the

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co-operation of his fellows, and few have refused to work lest they bring pleasure or enlargement of life to others. So far admittedly the world is good; and so far as man's works are good and make for the bettering of the lives of others, is the Creator justified and the beneficence of his law manifested. But when man discovered his freedom to become a lieutenant and execute the behests of his commanding officer, evil arose in man's misuse of his will; and as good works enrich the whole world, so will evil deeds impoverish the land with far-reaching sorrow. Yet we pigmies, though up-reaching something higher than our stature, would limit the consequences of sin to the guilty while we no less strongly claim our right to share the joys accruing from our neighbour's virtue. If man were god, I doubt not he would so arrange the universe that while the light should reveal, the darkness should not hide. Because all men must suffer by one man's sin, we deny the goodness of God, or speak of the cruelty of the cosmic law, if so we prefer to name the mighty force behind and in front of all appearances. To God, if he were beneficent and all-powerful, we assert, all things would be possible: he would see the injustice of visiting the sins of the father upon the children, and order things otherwise. How, pray? in accordance with our views as to what the operations of the cosmic law should be? As to man's ideas of perfect justice, consistently with the extent of man's views, who only now begins to see, whose eyes are not yet created?

and where one suffers, another, whether man or God, must suffer also.

Must the cosmic law be fashioned to the liking of atomic man?

There is only one impossibility to an omnipotent

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and love-creating God, and that is paradox, denial, second-best. He has given us the priceless gift to grow and to love, to enjoy and to open our eyes in wonder, in virtue of that power of living in the lives of our fellows, no less than in living in the life of himself, as he reveals it in all his works. And the very power of this love, which is thus bred and educated within us, has grown in so far as we have loved and enjoyed, loved and suffered. How could we have that power to live in the world outside us, live in the worlds within others, pluck the flowers of these worlds for our delight, and yet know nothing, suffer nothing, of the sorrows and pains by which these other worlds, like our own, are educated and taught how to foster their flowers and perish their weeds? In other words, how can it be demanded that we should have sympathy with joy and impenetrability to sorrow? How can we share the benefits of our brother's good deeds, and not suffer for his failings?

Would we demand that we shall rejoice with others but be sheltered from their sorrows?

And yet the injustice of it all! We cannot shut our eyes to the facts that, though perhaps the punishment of the sin is not out of proportion to its dues, the suffering falls on the wrong shoulders, and that its vicariousness even avails nothing, so far as we can see, in undoing the wrong. The injustice is not of God but of sin, the very essence of which is its cruelty. Sin and injustice are in our midst because of the great gift of God to man, freedom. And man's freedom is found when he shares in the salvation of the world, when he seeks to undo the graver consequences of his gift, whether they

As great as the gift is the penalty of its prostitution.

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have come by his own or his neighbours' sins. The individual man must look upon virtue and sin as seeds that germinate only in his own bosom. But he understands their power only when, grown to beauty or creeping in hate of it, they spread over the social soil and beyond the reach of his plough.

We cannot get away from the ever-present dismay of the innocents' suffering; and, God help us! we must not try. The design of the Creator's mighty fabric cannot be wholly seen by our little eyes; but we see enough to know the beauty and strength of the Web he is weaving, in spite of our faltering, spoiling help. Perhaps we already see the maximum of its blemishes—for they are of our own marring: but we know enough and are wise enough to believe that we cannot see the whole of the work which God worketh. The beginning is beyond; the end is not yet. But, be it the law of evolution or the mandate of Christ, the great commandment, *Be ye perfect*, is at work around and within us. And the Tree in the Midst holds in its fruit the possibility of all things, even the fulfilment of this most munificent decree.

The Law of Perfection.

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THE LAW OF PERFECTION

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CHAPTER VI

THE LAW OF PERFECTION

HITHERTO we have dwelt chiefly upon the welfare of the race as it slowly but surely makes its way towards the attainment of some distant goal, however little realised or contemplated this may be. Indeed, all men who strive after right living are, in spite of their doubts or denials of any such possibility in an ultimate worthiness, working for some attainment: even as the daisy's white petals, each unconscious of the whole, labour in service of the yellow florets which hand onwards to futurity the small star of beauty. As the flowers labour to perpetuate an attainment, so man labours to attain that which is not yet made: and both unconscious of the ideal impulse. But, as no ongoing of the race is ever achieved save by individual labour, we must constantly make inquiry concerning the forces of the environment which drive us men and women, exponents and agents of the Law, to progress, as well as concerning the instincts of heredity and intuitions of ideality upon which these forces operate. And it is for this reason that I have made such close investigation of the forces which I have called the Thorns and Thistles.

The flower labours to perpetuate an attainment; man to attain a fulfilment.

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Summary of the effects of sorrow.

In the preceding chapter I insisted upon a distinction, as absolute as any evidences in natural law can be, between sorrow and suffering on the one hand and sin with its terrors, self-earned or vicarious, on the other. Sorrow and suffering come to us as the thorns and thistles with which man must contend if he would live, if he would make a new and greater Eden of the untrodden fallow land. Sorrow and suffering are part of man's birthright, of his inheritance from the power that made him for growth. Sorrow and suffering are our schoolmasters. Because we forget our parentage and destiny, because our memories cannot hold all the lessons of the bygone ages of our inheritance, these wise ones must teach us, fearlessly using the rod if need be, lest we abjure our native hope that the death of our beloved means more than the closing of a grave. We must learn of sorrow its truth and reason lest we benumb our holy intuitions, and silence our prayers as hopeless; lest we take comfort unearned by the high intelligence of pain, and accept death as the final fulfilling of the Law; and, lastly, lest the confession of ignorance satisfy us, and we too eagerly take up again our toil of fighting for the scanty crust or of living for the unwholesome fat of the land. Wherever, indeed, our way leads us we may see, if we will open our eyes, the beneficence of sorrow and the nobility of pain when borne by the brave and not rejected with whinings against the law that orders such means of creation. When we realise that, but for her agony of grief, the child-bereft mother might have no more

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hope of immortality and its obligations than the man of science striving to create protoplasm, we find some justification for the law's gift of sorrow. To those who work amongst men and not test-tubes; to those who, having nothing, hope, rather than to such as, having much, despair—to these the daily life is sufficient to make them see in others and feel in themselves a true benefaction in suffering. For they see it force men to step out of themselves, to understand the sorrow of others, to take their lives into worlds where others live, and thus to profit by their enlargement. They see it drive men to water that seed of hope which otherwise had lain dormant in their souls, never to grow into a sheltering tree of faith. They see it discovering the old inherited, yet oft-forgotten, feelings that keep us in touch with the mighty Logos whence we are come. They see it drive men to guide their lives in virtue of that union with the central Life, without which all would be blotted into annihilation.

As I have said more than once, the great difficulty to all men in accepting and trusting the divine revelations, whether uttered by nature or the prophets (who after all are but nature's furthest-seeing, most obedient works), arises from this very presence of suffering in the world. Yet the real difficulty arises, I think, not so much from this suffering as from its intimate association with sin and evil. We might understand how a beneficent, omnipotent God could permit, perhaps even design, pain and sorrow; but that he should permit sin, should decline to blot it out when he might, is to our

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Paradox is but the expression of our limits in knowledge.

minds unequivocally paradoxical. If, however, we remember the true bearing of the appearance of paradox, viz. that it is but an admission that we do not yet know all, and that the conflicting theories which seek to satisfy us are but our own petty answers to the Sphinx's questions and not the eternal revelations, we shall willingly wait for more light to germinate the seed of knowledge. Some search for facts and are satisfied. Some seek for knowledge and are not much enlightened. Some pray for wisdom and have granted them as answers some of that music of the spheres which gives us at once peace and faith and power to utter our larger askings.

As men, holding innate in us some longing for knowledge and wisdom, we dare not be satisfied with paradox. If our chief difficulty in believing in God lies in the awful fact of sin, it is not impossible that we may find solution of our difficulty in looking a little deeper, in grasping less fearfully the knowledge we have acquired. If we look deeper, I say, we may arrive at the conclusion that God must suffer the penalty of our sin himself, just because we his children and servants suffer, and that, so far from permitting sin, he is for ever blotting it out in his ceaseless urging of free-willed man to destroy the evil consequences of his freedom. By God's gift to man has evil come; and by God's gifts of pain and sorrow will man learn to undo all the evil in the world whether wrought by himself, his fathers, or his neighbours. I am no priest: I hold no brief for any dogma but the Truth. My desire is to face

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all facts, whether of beauty or horror, and have strength not to flinch. There need be no terror in Death, there need be no denial of the All-Love in sorrow, pain, and suffering. But as we dare not stop our ears to the howlings at our door of the wolf called Sin, so must we open our eyes to the evil beast his offspring, named Dismay, which he would thrust upon us; so must we hold our faces to the terror of Sin, precisely because evil-breeding comes from refusal of the All-Love. And we must hold our faces, intellectually and morally, up to the inexorable Sphinx when she puts her questions to those of us who think rather than dream, who suffer rather than scoff, who act rather than accept the whippings of fate as final.

The truth needs no advocacy, only courage to open the eyes and accept.

In this chapter I propose offering a statement or analysis of the elements constituting evil and sin in the natural world; of which world the most important product is Man. For some the analysis may serve to arrange the data of their reasonings on the subject and bring them into line and place. For others, if it fail to reveal the wonderful harmony rolled forth from the mighty organ which we call the cosmic law, at least it may so attune their capacity for receiving the simpler music-tones that they shall cease to be repelled from them as discords. Even as education in music is necessary before the mind is capable of perceiving the grandeur of Beethoven, so we may admit that perhaps we have not yet learned enough, as individuals or species, to find harmony in the music of the spheres. Contention, we may argue, is a consequence of that independence which

This chapter proposes an analysis of evil and sin.

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That which is discord and repellent to the unmusical may be divine harmony to the mind attuned to nobler perceptions.

is essential to individual strength, to co-operation, to mutual succour, to social vigour. And even as the harmony of the fugue seems to the unmusical but a contention of one air with another, so when our ears become truer we may find a revelation where we now see paradox, a nobler harmony where we now can hear only contending airs, self-confounding and discordant.

Evil and sin must not be confounded.

In all our strivings for intellectual satisfaction and peace upon these points, we have to be wary lest we confound the two aspects of this question of Evil and Sin, the philosophical and the moral; and at the same time we have to watch, if we desire the truth at any cost, lest we, preferring our ease to the hard words of the ruthless Sphinx, debate the intellectual aspect apart from the ethical: or, on the other hand, lest we preen our ruffled feathers, in the manner of some older theologians, by denying altogether the authority of that reasoning power which is our priceless inheritance. But fortunately there is little danger of the latter course in this day of intellect-worship, though not a little of the former among those whose youth, misfortune, or self-sufficiency, have not yet given them personal knowledge of, or sympathy with, suffering. To look upon the works of the universe as a student is one thing: to be a storm-tossed and struggling item on the waters of the cosmic deep is another. And it is a matter of some doubt whether the philosopher, with all his subtlety of intellect, with all his appliances for investigation, will fathom the life he has not lived, or will be able

The philosopher will never fathom the life he has not lived.

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to understand the data of his argument if he have not suffered enough of joy to understand sorrow, if he have not borne enough of grief to uprise in exulting joy. As for the passion-bereft, self-imprisoned ascetic, who preaches that the good things in life are but the wiles and subtleties of the devil, he needs no argument; for he will admit to his ears none of the questions that now concern us.

Therefore even as philosophers we dare not think our thoughts or argue our hypotheses apart from the operations of the ethical law working within us. We must not only look upon the might of the infinite sea and study its laws, but we must be storm-tossed ourselves. We must know even what it is to face drowning, must know the benumbing pain of starvation, must feel something of the dread appearance of death. On the other hand as moralists we shall falter, as ecclesiastical systems have ever faltered, if we decline to recognise the facts and laws of the cosmic world as part of the divine system. We shall fail in our philosophy if we find easy answers by considering some phenomena as the work of the Devil, some as the manifestations of God. Even if God's advocates have so little faith that they are constrained, in their defence of him, to limit his responsibility, he himself will scarcely repudiate his obligations.

And for the truth's sake I am going to put before my reader some of the evil facts which have grown out of the evolutionary process of creation; for their true significance must be realised. Evil they are, because they are all reversals of the law in

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which the species and individuals live by becoming rather than by being, exist by growing rather than by mere persisting. Such lapses of the law are frequent, and constitute what we call Evil: it is only when such processes take place in free-willed man, when he actively takes share in stagnation or retrogression, that the evil must be given the name of Sin.

The distinction in natural law between evil and sin.

I.—The Standard of Ethics

But before considering in detail the origin of evil and the sense of sin, we may inquire how far it is possible to define a standard in ethics. Indeed ethics, as has been so often claimed during these latter years, are so intimately concerned with evolution that they cannot be considered apart from the laws of life; and as these are essentially utilitarian, we shall not be unprepared to concede that morals, being but an interpretation of natural law, are necessary alike to individual and species, and hence are primarily and finally utilitarian. Let me repeat my oft-used argument. The very point in the claim of utilitarianism is that there is some object in view beyond the present attainment: had we all we need or should need, where would be the utility in being impelled to the attainment of that which we have not? To claim a utilitarian motive in law is to admit the existence of some object, to the attainment or furtherance of which the law compels. So that the moral sense, whether egoistic and concerned in educating the individual, or altruistic and

Ethics essentially and necessarily utilitarian.

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furthering the happiness of the greatest number, or transcendental and enlarging that sense of the mystic relation between the creative law and its offspring, is utilitarian in the ultimate conception of its idea.

And the whole essence of ethics lies in a strenuous obedience to the unconsciously operating intuitive force, whether inherited, augmented by education, or compelled by environment: morality consists in the striving to reach one step higher in the ladder of uprising; and ever another when each is gained. Correspondingly there is no possibility of defining a standard of morality or a code of ethics. Laws of moral expediency we must have; disciplinary guides may be essential. We have, for instance, our ten commandments, which are essentially prohibitive, minatory, and prudential in tone, although but two threaten punishment, and but one offers reward; and, being but a guide to works, they offer no incentive to that faith, in which, as the inspiration of works, lives the gospel of Christ. The old commandments neither offer nor suggest a standard of ethics. The laws of the old dispensation are but so many conventions for guidance. And the most elementary was the one restriction in the garden of Eden. But to the insubordinate Adam, to him who would go forth into the accursed ground and make it beautiful, to him who would ascend the ladder of resurrection, there is but one possible standard of ethics—that comprised in the command of the law-giver greater than Moses: '*Be ye perfect.*' In other words, the ethical law of the new dispensation,

Ethics being illimitable, there is no possibility of fixing a standard.

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The one command of the new dispensation.

which of old was abiding in and renewing every living thing, be it starveling acorn or mighty oak, bids us simply ascend the next rung of our ladder, knowing that it is but a step to higher and ever higher aspirations, knowing perhaps that there is no possible summit to the ascent, the toiling up which is the joy of life and the sum of our creation. And herein we see there is no impossibility of attainment in the commandment of perfection, for it is simply a commandment to each individual, whatever his degree of excellence, to attain that step in his ascent which lies next above him, ever to arise and go upwards. The law of Christ is the law of evolution. For man to deny the possibility of obeying so hard a commandment is for him to deny the possibility of that growth which is as much a property of life as gravity is of matter.

No less command in the light of evolution can be admitted as divine.

And no ascent of the steep ladder is made but by each man weighting his arms with the burdens of those still faltering on the steps below. There is no transcendental law, such as this of perfection, but it includes alike charity and an obligatory and self-denying self-service: there is no faith without works. There is indeed a perfect divineness of justice and recompense in that command of perfection: for as the ascent grows higher, as the burdens and obligations become greater, the hope blossoms in invigoration, the resurrection illumines the old darkness of sorrow, the wages of sin are swallowed up in victory. No less commandment could be held as just, could satisfy an ideal man's conception of the beneficence of creation.

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And if the only standard of ethics is perfection, if morality ever demands, whatever degree of growth we may have attained, our rising one step higher above our passing selves, what is sin? Before answering this question, we must have a clear idea of what constitutes evil. And, briefly to state our conclusions as a definition before we have substantiated them in practical demonstration, we may affirm that, while evil is objective, sin is subjective.

Evil is the lapse of the law of perfecting growth.

Evil lies in the lapse or denial of the law of growth: all lapse of the law must be evil. And even as the law of right can abide only in the free, untrammelled upspringing of life into larger realms of existence, so the no-law of wrong exists only in the failure of the law. Both principles of progression and retrogression are seen in operation before our eyes throughout the world of life: the one is advance and is right, the other recession and is wrong: the one is the law and the other is the lapse of the law. Yet so far no question of morality arises, for even if there is responsibility, however minute, in every form of created life, which we must suppose in consistency with our belief in the uniformity of evolution, it is so insignificant a factor that we dare not use the word sin to designate its failure. Even as there is but small virtue in the ascent of the ladder so long as the individual is driven upwards in passive obedience to the inherited law of life, so there can hardly be sin in his backsliding when failure of that same law of life within him is necessitated by an environmental prohibition.

On the other hand, directly man became a free

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agent, immediately Adam became insubordinate and ate the fruit of the Tree in the Midst, he took part in the ethical creation of himself and his species: he became a lieutenant of the Giver of the law. And no sooner was the knowledge of right and wrong awakened within him, along with the new consciousness of a passion for exalted life, than he took part in his own advance and faced the difficulties of his new environment, taking share in the righteousness working within. Thus was virtue bred within him; thus was power of the innate law of right enlarged by his handiwork; thus were the possibilities dormant in the acorn and his own life revealed to him. Yet according to this version of the old allegory, Adam himself was guilty of no sin: he had but lived beyond the conventions of his respectable Eden and become a social outcast like any other of Christ's prophets. In the Mosaic story of the genesis of man and the birth of the moral law, we may hold that sin did not appear in the world until Cain slew his brother. This was the first historical backsliding, the first lapse of the law of living for others rather than for self, the first retrogression in evolution of free-willed man. It was then only that the devil was created, presumably by man's imagination, as an excuse for his active co-operation with the spirit of No-law: with the possibility of which, thanks to his parents' so-called fall, it was his privilege and within his power to contend.

Adam's insubordination impelled by ethical purpose.

The personification of evil.

And yet it is not only from a desire to shirk responsibility that we have given a personality to the devil. The custom, common to all races, has

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arisen, I suspect, rather from a recognition of the power, demonstrated throughout the natural world, which we instinctively recognise as evil because operating in opposition to the ideal course of growth with its attendant beauty; the power we see working alike in man with his responsibilities, and in the world of life beneath him where individual responsibility, if it exist, must be so small that there can be no question of morality. And perhaps it is well that we have so personified evil and sin in a symbol that shall serve as an intelligible sign of the horror we should feel at the failure in the law of our life. For such failure, whether in the evolution of species or in the individual man, is the only true antagonism to the power of life, is the only virtual and actual death that we should dread. Indeed our corporeal death comes to us only in the righteous march of the law, whose will we would strengthen by obedience if we be true lieutenants. And although much real evil may have resulted in the world from its deprivation of Abel's ministrations, the real disaster lay in the sin born in Cain's heart, the power bred in him of acting counter to the law. We have no means of knowing how far harm came to Abel by his death; yet there is no question that Cain's sin consisted in his responsible interference with the law, and that by his sin he made sinning easy, in spite of the punishment exacted by the law from innocent and guilty alike.

Retribution.

There is much that must be said on this question of penalty, or, as we shall presently define it, of evolutionary retribution, and ethical justice. Evil

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and its retribution, sin with its wages, are alike inseparable in idea. And as a definite cause cannot exist without its definite effect, so we are unable to conceive of evil and sin without attendant disaster. Thus wrong-living is evil because of its consequences, punishment is evil because of its cause. Sin is horrible because of its wages, and death only is dreadful when it comes as the wages of a life spent in dying.

Evil and its penalty are ubiquitous in natural law.

But before elaborating this subject of retributory death incurred by failure in the strife towards perfection, it is desirable to make clear the fact that evil exists as a power in evolution as well as in persons, and that this evil, wherever found, consists solely and simply in lapses or failures of the law. And having indicated the importance and reality of the distinction between evil and sin, we may leave the latter while we consider more objectively evil as an active equivalent.

II.—Lapse of the Law in Natural History

Some species do not change through millions of years.

Natural history is teeming with instances of the inevitable consequences of such lapse of the law. The law, so far as we can watch its processes in any species, has a twofold aspect in accordance with the environmental change or stability. In the former case the law is that life should compel its possessors to conform with the changing conditions, to surmount new difficulties, and, by overcoming and adapting, give increase of strength, function, and intelligence to all individuals subject to such variations in the

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environment. In obedience to this law lies the whole history of evolution. In the latter case the law rules that, where the conditions are stationary, the species remain constant in their structure and function and do not change; and because of this ruling we find the remarkable fact that many such species can be traced from the earliest geological records down to the present time without having essentially altered in function or structure. Indeed, although the conditions of life must be extraordinarily different now from what they were in the primordial tropical forests which have formed our coal-beds, the conditions essential for perpetuating their forms and functions must have remained but little altered; for many of the species have scarcely changed except in the insignificant condition of size. The common horsetail (*equisetum*) which we find in ditches and marshy places never exceeds a height of more than two or three feet. It is a lowly growth allied to those orders, mosses, ferns, lichen, fungi, too little developed in the sense of the glory of life to flourish signs of their power of transmitting their own forms to future ages; too humble, that is to say, to produce flowers of beauty as the signs of generative power. All these are classed under the name Cryptogamia, or the flowerless, and though small in our climates, are larger in the tropics, and formerly reached the size of great trees in the forests which have given us coal. The horsetail reached an altitude of fifteen feet, and the lycopodiums, the club-moss family, formed trees as fine as our greatest firs. Yet their essential characteristics have not

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altered during all these millions of years. Lowly, unambitious creations, one may say, little gifted with the sense of evolution, they have been content to reproduce their kind in changeless reiteration because the conditions of life and environment never stimulated them into variational growth, nor pampered them into decay. We may indeed say that ethically these cryptogams are altogether uninteresting.

Other species are always evolving.

On the other hand, it is scarcely necessary to write of species uprising in evolution, seeing that the history of the world of life is the history of evolution, a history of the marvellous power of adaptability to changing conditions, of surmounting obstacles which would render continuation without such modification impossible; of accepting ease and luxury in acquiring the bare necessities of life as opportunity for the enlargement of life; of the development of higher functions which shall place individual and species in closer touch with the world they inhabit. How variously different environment may affect the same stock is matter for profoundest reflection when we remember that from the same parentage have come the reptiles and birds, monkey and man: nor is it probably only adaptation to environment which has effected such diverse results; for behind and alongside of this, as I have already argued, we are compelled to admit the presence of an innate desire or passion for ascending growth: which force, nevertheless, may be indubitably exalted or stultified by altered conditions in the environment. It is for instance barely conceivable, upon the theory of accidental evolution, that the

Evidence of prospective purpose in the Law.

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wings of birds and the function of flying could have been devised. For the incipient modifications of the forelimbs which would ultimately result in wings must have been detrimental rather than advantageous; and thus for a time the creatures, one would surmise, would be rendered less fit for the fight of survival. No doubt, when a certain degree of excellence in the modification was attained, the wings, still useless for flying, might accelerate speed of foot. Yet the hind-legs, doing the work of four, would still be chiefly relied upon as a means of progression. To depart from such method and adopt an entirely different system seems to imply something more than an adaptation to an environment which must have altered extraordinarily and variously in its conditions through the countless ages occupied in perfecting wings. Through all these æons of evolutionary changes one can hardly conceive that one consistent necessity of environment constantly persuaded the rudimentary birds of the need of adaptation to its behests. Nor can one more readily believe that variations, accidentally occurring in the fore-legs and improving, although in their beginnings they could present no advantage, through long ages by like purposeless additions in variation, ultimately resulted, yet again accidentally, in the perfection of what became at last highly serviceable and therefore beautiful wings. Neither environment nor accidental variation appear sufficient, without a prospective purpose in the law, to account for the development of wings from forelimbs. Nor, for that matter, could the eye be built

The exigencies of the environment feed but do not give inspiration.

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from the general skin-covering, unless the desire or intent to see had preceded the establishment of the function of sight and its anatomical means. In other words, I can hardly conceive of the evolution of wings without perceiving, as essential to their production, an antecedent and inherited compulsion to wing-flight always augmenting, as the ages rolled onwards, such desire for function: this compulsion, if we may so style the law's influence, long preceding the development of the organs necessary for the fulfilment of its desire. Similarly it is hard to believe that the genius and imagination of man should have been produced by the accidental force of circumstances, and without some evolutionary desire or tendency to rise spontaneously to higher levels of evolution. To suppose that only by such developments of the law of evolution as we see in man could he have survived as a species, is to make us ask why the monkeys have not all perished.

The purpose in the Law is the evolutional power.

Clearly the acquisition of thought and will, of knowledge in science and art, of hope and imagination, were not essential to the survival of the species *homo*. And we must suppose, if our mind cannot grasp the idea of an indwelling law, by which all man is made, by which he lives and loves and dies, and which inspires the whole ascent of his history to higher aspirations, that such peculiar perquisites of the species *homo* are merely accidental by-products: that the very points in which man excels are accidents in the working of the law. And if driven to such conclusion, we once again must admit that this

The alternative view is illogical.

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man is greater than the cosmos which has produced him.

Thus, contrasting the stagnation of such forms of life as the cryptogams with the sure advance of evolution towards the production of Man, we are constrained to believe that the difference lies as much in some essential capacity for such enlargement as in the environment. And this law of advance we may suspect to be ethical as soon as we realise that its success is not in any one direction a foregone conclusion, and that it may fail just as surely as man may fail wherever he exercises his right to take part in the law's operations. Indeed success or failure in evolution is ethical in proportion to the degree of personal freedom possessed by individual or species.

At what point responsibility begins in growth, or results in degeneration, no man dare say. Yet if the ethical law is vital, it also has been evolved from bygone beginnings of immeasurable smallness. If we are justified in assuming, as we have already done, that there is purpose in the law, and that this purpose must imply a personality greater than our small manifestations of the law, we are driven to conclude that the Creator himself has laboured and striven at his work, even as the law of advance still seems to labour and strive towards a higher development of man and his society. We are driven to conclude, I even say, that God himself has suffered in his work, and that his creature, because of its growing independence of its maker, very early gave evidence

The responsibility of the Law for its failures.

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of life in opposition. We cannot conceive of God's failure in his work; but we can grasp some idea of a possibility that, whenever the freely offered freedom brought its possessor into an undesirable line of growth, it was left to its own devices, and that the law impelling or directing advance, forsook it. As soon as such species lost their willingness to be controlled and to obey, we can surmise that their type was relinquished because of no further purpose in the fulfilment of the law, except in so far as its individuals might present difficulties in the environment for more fortunate ones to surmount.

Definition of Evolution.

The simplest explanation of evolution is that an uncontemplated desire for function produced that function by elaborating the structure through which it became possible. And, seeing that all animal functions are performed in obedience to laws their possessors are not conscious of, it cannot be absurd to suppose that ascent in evolution has likewise taken place in unconscious obedience to an unknown law, inspiring if not always controlling its creatures.

The creative Will.

From such conclusion it follows as a correlative idea that a conscious Will, desirous for the higher growth of creation, inspires and uplifts its weaklings to a knowledge of their possibilities. And we may in all consistency believe that the unrealised desire for that which lay beyond the experience of individual and species was one with the germinal possibilities that lie dormant yet essential in vital energy; possibilities that involve the growth of the oak from the acorn, the evolution of wing from

The germinal possibilities that lie sleeping.

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reptilian or mammalian leg, the ascent of man from a four-legged ancestry: possibilities necessitating the ultimate discovery by man of conscious freedom and will-power; of the altruistic strength in the dependence of man upon woman, parents upon children, brother upon sister, in vicarious joy or sorrow; of the transcendental exaltation in victorious submission to the law that floods the darkness of death with resurrectional light.

It now becomes necessary to give more specific account of three conditions in which the lapse of the law is manifested. The first is the desperation of hardship, and the second is the officiousness of ease. Labour and effort are the first essentials to life, but the environment may present such difficulties as make life impossible. The love of ease is synonymous with luxury, and definitely threatens warfare with life and evolution. The third results from the second, and presents us with all the extraordinary phenomena of parasitism. It can be studied equally well in biology and sociology; for the history of some low animals is actually analogous to, not merely illustrating, that of men who, refusing work, prefer either to rot in ease, or to feed on the labour of others.

The conditions of failure: hardship, luxury, and parasitism.

(a) *Hardship and Luxury*

As I have insisted in a former chapter, luxury and ease probably are as important factors in evolutional education as hardship and hunger. The former allow the faculties to be diverted from the lower, narrower, animal necessities, and give leisure for

The advantage in ease and the necessity of hardship.

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the gratification of the higher desire for enlargement; while the latter force the functions to meet the increasing difficulties in securing the necessaries of life, and thus extend the range of environment, whether secured by strength of limb, keenness of sight and hearing, or power of endurance. But whichever be the more important factor, there can be no question that either may prove too much for the strength of the individual or species. The hardships may be so great that either a backward step in deterioration may be taken into an easier stratum of life where the discrepancies between the individual and its environment are less onerous; or a development of such gross structure may result, whether for resisting attack or for securing food, that altogether undesirable variations are established. On the other hand, luxury may lead to deterioration by rendering strenuous living unnecessary.

But either may prove disastrous.

By one or other of these opposing conditions may be accounted for the whole series of antediluvian creatures, horrible in character, function, and form. Among such, for instance, we have the ichthyosaur, a thirty-feet reptilian fish, of which some ten species are found in the geological strata following the coal. It is interesting historically as a link between fish, reptile, and mammal: it had the backbone and expanded swimming tail of a fish, the jaw of a crocodile, four paddle fins, and the skin of a whale. Its eye, held in a socket eighteen inches in diameter, was protected by an armour of bony plates such as is found in birds of prey; while from the size of the eyeball and great width of the pupil, it is inferred

Lessons from the antediluvians.

The Ichthyosaur.

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that it had an extraordinary range of vision and could see in the dark. So that this highly gifted monster possessed analogies to higher forms altogether non-existent at the period during which it flourished, and anticipated the higher possibilities in structure. Yet certain points justify our regarding such a creature as undesirable so far as the purpose of upward evolution is concerned. These are found in its awful jaw and enormous stomach, and in the evidence, sufficiently definite, of its swallowing fish and reptiles in quantity far larger than it could digest, and hence larger than could be necessary for its own maintenance and the transmission of its species. Yet, doubtless, if the ichthyosaur's characteristics and form were undesirable for transmission (and indeed they disappeared entirely with the formation of the chalk era), they afforded a very important element in the environment of less powerful forms, which would thus develop faculties enabling them to evade such terrors in their lives. Yet even in that reptilian age, where for myriads of years dominion of the animal world was held by species, whose nearest relations in this day are still repulsive and opposed to all our canons of beauty, and probably did not possess the elementary ethical faculty of gregarious life; where the earth, beautiful even then with its grand forests, its rivers, mountains, and seas, its sunshine and its mists, its moon and starlit nights, could present nothing to wonder at its beauty higher than fish in the sea, colossal reptiles on land and marsh, or insects and huge bat-like pterodactyls in the air; even in that age, which,

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Even in such gross reptiles we see the germinal power of the Law's purpose.

had the reptiles possessed knowledge and thought, must have appeared to them the culmination of a wise creator's work, the process of evolution, the indwelling purpose of an ultimate attainment, was in unequivocal operation. For amongst these extinct reptiles we find the surest evidence that the higher species depend for their inheritance upon a lower: which fact alone is sufficient to substantiate the theory of evolution. Thus many of these reptiles, whose forms have ceased to survive, point unquestionably their relation on the one side to the megalichthys of the coal age, wholly a fish but that its teeth (some four inches long), scales and other points have close analogies to the reptiles, and on the other to the mammals of the tertiary formation, as suggested by the increasing mobility of the legs of the megalosaurus, the prehensile tongue of the iguanodon, the shoulder-blade of the hylæosaurus (wood lizard). While yet again it is inferred that the reptile iguanodon, judging from the insignificant size of the fore-limbs and its gigantic three-toed hind-feet, must, in spite of its huge size, have walked upon its hind-legs, and thus, with its parrot's beak and birdlike pelvis, came very near the characteristics of the birds. Huxley tells us that the smaller dinosaur also hopped about on its long hind-legs, and with its long neck, little head, and small fore-limbs, must have been even more like a bird.

In the following chalk era, before the tertiary formations, there is again the most definite evidence of advance in species. It is seen especially in the

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structure of fish, nearly all the present inhabitants of the seas except the whales (mammals) being represented, and in the rapid disappearance of both sea and land reptiles. In the comparatively modern tertiary epoch, so great are the changes that geologists used formerly to speak of a new creation; but later discoveries have revealed facts which justify the belief in the creative evolution having been altogether unbroken in its constant and uniform advance. And it is impossible to draw other conclusion, even from such isolated examples as I am mentioning, than that successive geological epochs, presenting such definite steps upwards in the animal scale, afford historical records of animal evolution.

The unbroken evolution of species.

One is justified in asserting that to some extent monsters were probably undesirable for transmitting the law of ascent from the very fact of their having failed to survive. It is now generally held that such failure and consequent extermination cannot be ascribed to cataclysmic agency, but rather to general incapacity for necessary contention—a truly remarkable conclusion when we remember that such monsters must have been masters and tyrants of land and sea; that their enormous armoured plates, *e.g.* in some dinosaurs, and terrible teeth and jaws, not to mention their huge size, must have rendered them as difficult to attack as they were formidable in securing prey. Yet the ichthyosaurs, with all such advantages, their greed, their security, their fleetness, as proved by the fact that they fed on fish and hence could swim faster than their prey, have dropped out of the battle in

Those that defied the purpose in them failed to survive.

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competition for survival, while their victims have survived. Scarcity of the food of herbivorous hylæosaurs or of carnivorous megalosaurs, inhabitants of the land, might be reasonably considered as explanation of their extinction, the difficulty of supporting life being too much for them; but, as Owen admits,[1] it is scarcely conceivable that famine can have affected such inhabitants of the sea, with its myriad fish, as the ichthyosaurs.

Explanation of the ichthyosaur's disappearance.

So that, while difficulty in securing food may have led to the extinction of the land-monsters, some other explanation must account for the failure of the fish-reptiles to survive. It would appear to be not incompatible with our knowledge of the forces responsible for deterioration in other domains of animal life to assume that, so far from the conditions of life proving too onerous for these monsters, their extinction was the inevitable result of the luxury of their life and the ease in securing its necessaries, no less than because for them competition had become unnecessary and so had ceased to be a stimulating factor. Their only enemies were their prey, who were altogether powerless to resist them, while, at any rate in the sea, their food was always superabundant. The land-monsters also may have suffered from the same misfortune of luxury and security; for they were so formidable that to attack them were useless, to resist them were vain. And it is, as I say, altogether consistent with our knowledge of the fatal results of misused luxury in other domains of life, to assume that vital energy, with its

The monster killed by its success and luxury.

[1] *Palæontology* (second edition), p. 434.

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faculty of ascending intelligence and structural refinement, with its ever keen instinct for the reproduction of its species, would speedily deteriorate. The very size and strength of these extinct monsters gave them diminished need for intelligence; and the increasing isolation from their environment, which their apparent privileges entailed, probably rendered degeneration inevitable and extinction desirable.

Failure of strength to contend may also prove disastrous.

Nevertheless, though we may thus blame luxury, it must be remembered that in our own time birds and quadrupeds have become extinct because they had no art to adapt themselves to their changing environment. Thus birds which have lost wings or failed to evolve them, have, in spite of the extraordinary fleetness of foot which some must have possessed, disappeared during the last few centuries: man has been everywhere too powerful an enemy for a wingless bird, although the latter's legs assumed such colossal proportions as the mao-birds of New Zealand, upon which the Maoris were wont to feast. The fact of their extermination proves their inability to contend with changing environment, such inability first showing itself long ages ago, and for a reason we do not know, in a loss of ability to fly anteceding degeneration of wing, although, as a compensation, their instincts for swift movement greatly increased the size of leg. Whether the loss of the faculty of flying was due to a discovered ease in living which rendered food attainable without flying; whether such ease was justified by the deprivation of competition with

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other species; or whether the changing conditions of the environment or altered supply of food made it desirable that all the birds' energies be devoted to their legs, cannot be said; yet it is sufficiently obvious that the loss of wings in degeneracy, though for a while but little realised or suffered from, has brought its inevitable doom. The law of advance has lapsed into a law of degeneracy, and Nemesis has overwhelmed these mao-birds, the dodo, and other wingless fowl because, we may surmise, of their failure to fulfil the law of their being.

As a matter of fact it would appear that, even for the retaining of inherited faculties, and quite apart from the possibilities of advance lying dormant in all flesh and herb, healthy work, whether in co-operative fellowship or in competition with other species and the food-and-warmth-supplying environment, is necessary to the retainment of function and thus to the retainment of structure. The loss of necessity for striving is enforced luxury. If the individual does not work for its living in the manner best suited to the exercise of its functions, the least fit may survive and natural selection will fail in its instincts. Thus the progeny will slink down the inclined plane which, with so much labour, its ancestors had ascended. And so with race and species.

Work is essential to life.

Yet probably the inability to continue the infinitesimally slow ascent in evolution is intimately concerned with, if not inseparable from, a failure to maintain the standard reached; and we may yet find as physical fact, that in species, as in individuals, there is no standing still. Being may be

There is no standing still.

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found more and more to consist in Becoming, the only alternative being a process of ceasing to be. Nevertheless, one must not forget that plentiful instances exist of species having remained unaltered since the earliest geological eras unto this present day. The stationary cryptogams I have mentioned; while the various species of mollusks afford instances of the many changes to which function, structure, and form are liable in evolution. Although perhaps they have given us no direct evidence of degeneration, there are innumerable instances of whole families having disappeared altogether. Thus, while the oysters, mussels, cockles, scallops (Lamellibranchs) are known to have existed in the lower Silurian period, the most ancient of sedimentary rocks, they have steadily increased up to this day in numbers, variety of type, and superiority of organisation. On the other hand, while most species of that age have disappeared in geological records never to appear again, the pearly nautilus of the present day is the sole and unchanging survivor of over a thousand closely related species which sailed the Silurian oceans. The ammonites, clearly descended from this most ancient and still surviving parent, almost exclusively belong to the later (mesozoic or secondary) rocks. They appear to have attained a greater complexity of structure, judging from their shells, which of course are all that remain to us, than the nautilus, and to have had immense range of variation in size and form. Yet, for some reason unknown to us, they have failed to survive the period of their

One may persist while the many disappear.

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The pearly Nautilus.

abundant variability and are now unrepresented. The more ancient form of the nautilus has nevertheless persisted; and, although this very form at one period was parent to innumerable varieties—or, if not this, was descended from a parent common to these and itself—it would appear to have lost its faculty of variability and yet to have persisted in its original form and beauty without evidence of either improvement or degeneration. Yet we may suppose that the possibility of such changes still lies dormant within it, and has done so throughout its uneventful history, and that the potential would become kinetic if the environment once more, as in the Silurian seas, offered favourable or compelling conditions.

The Sea-cow.

But to return for a moment to recently extinct animals. Steller's sea-cow, formerly abundant along the shores of Kamtschatka and Alaska, was rapidly destroyed, apparently in the short period of forty years after its discovery by the naturalist Steller, who accompanied Behring, the celebrated navigator, in 1742. Steller describes how these huge mammals, thirty-five feet long, lived in herds in the shallows of the sea-shore, browsing on the seaweed which appeared to be their only food. Like whales, they rose to the surface for breathing. They were very sluggish in movement, gentle in disposition, not readily frightened and never offensive. Their attachment to each other was great, and when one was harpooned his comrades would make strenuous efforts to rescue it. Here again we may conjecture that an environment which made life too easy

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deprived them of any ability to adapt themselves to alterations in the conditions of life; and when new dangers assailed them, their gentleness of disposition and tenderness for one another led to their undoing as a species; for in the exercise of these more altruistic virtues, the old vitality, strenuous for ascent in self-utilitarian service, had sunk into abeyance, and the species had grown incompetent to fill a place in a new environment.

The ethical law pervades all life.

The conflict of rest and luxury, on the one hand, with work and strife on the other, are as conspicuous in the lower animal life as in man and his communities. And the triumph of luxury is always disastrous. Instinctively we are compelled to assume that ethical principles are the same in man and all living things, although, as much instinctively, we decline to impute responsibility as the birthright of the dodo or Steller's sea-cow. Yet, as I have before argued, unless we deny the law of evolution and believe in special creation, we know that the same laws pervade all life, and that the ethical consequences of luxury or the misfortunes of hardship result from the same operations of physiology whether in the human or in any other species whose history in evolution we can study.[1] Indeed, the

[1] 'All things are moral: and in their boundless changes have increasing reference to spiritual nature. Therefore is nature glorious with form, colour, and motion; that every globe in the remotest heaven, every chemical change, from the rudest crystal up to the laws of life, every change of vegetation from the first principle of growth in the eye of a leaf to the tropical forest and antediluvian coal-mine, every animal function from the sponge up to Hercules, shall hint or thunder to man the laws of right and wrong, and echo the Ten Com-

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more deeply we look, the more convincing becomes the fact of the essential identity pervading all life, whether we regard the inseparable structure and function, whether we examine the emotions and intelligence, or whether we discover transcendentalism inspiring all life to the attainment of that which it subjectively knows not of.

Possibly we may be in doubt as to whether we should ascribe the production of the antediluvian monsters to their seeking of luxury and refusal of competition, or to an insurmountable hardship in their environment; but there is little doubt that one at least, the ichthyosaur, enjoyed a luxurious tyranny and shut out by his personal armaments the educational influence of his environment. He had become unfit for the operations of the law, and he consequently failed in transmitting the torch of life. The law of evolution had lapsed in him; he became horrible in function, disgusting in idea. And he, with all his family, died forsaken of the law.

The step is easy from luxury to its doom.

It is an easy step from luxury to the doom of parasitism which we now must consider. But before giving instances of some horrors that result from the apparent fallibility of the law, I think it well to insist again upon the fact that, in considering the ethical aspect of degeneration, and comparing its operations in man with the analogous conditions in the lower

mandments. This ethical character so penetrates the bone and marrow of nature as to seem the end for which it was made. Whether private purpose is answered by any member or part, this is its public and universal function, and is never omitted. Nothing in Nature is exhausted in its first use.'—R. W. Emerson's *Essay on Discipline.*

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world of life, there is no forcing of an argument for purposes of moralising: I merely draw attention to facts in the physical law to which all life is subject. Whether or no Responsibility, which every thinker assumes is part of man's organisation, alike with the rest of his functions and structure, his consciousness and will, his intellect and passions, has evolved from small beginnings where even this fundamental fact of morals is not unrepresented, we can hardly determine; yet even if we are forced to such conclusion, we shall find in it nothing paradoxical to the most exalted conception of man's relation to the creating law. We may yet determine that throughout the history of evolution there was developing, alongside of all other attributes, functions, and structures, a germinal will-power. We may arrive at the conclusion that, precisely in consequence of a rudimentary development of the possibility of will-power exerting itself in opposition to the creating law of advance, the undesirable variations and degenerations have been induced. We may even assume that, because of this same ethical quality, all creation, like man, has in it the possibility of going astray, or, like man again, of furthering the unconscious and unrecognised advance. We may arrive, I say, at such remarkable conclusions: yet I fail to see that either evolutionist or moralist, scientist or theologian, can find them based upon paradox. The suggestion is at least worthy of reflection.

The germination of will and responsibility.

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(b) *On Parasitism*

The wide class of parasites possess but one common characteristic, and that ethical.

There is one class of animals, drawn from the widest range of species, including alike the lowest forms of life as well as the highest, most familiar indeed to us among men, which we must briefly examine. It is a class based upon the possession of a common ethical faculty which pervades all life, and is independent of function and structure: a class in which the consequences of lapse of the law are unequivocally manifested. I refer to the faculty of parasitism. Ethically, we may hold that they form a class of themselves, although they are to be found in such diverse species as man and worm, crustacean and single-celled structureless gregarina.[1] Throughout creation there is no other such brotherhood. It depends for its union upon two facts: the first functional, in that its members have ceased to work for their own livelihood, preferring to depend upon the exertions of others; and the second structural, in that degeneration, the inevitable consequence of shirked responsibility, has overwhelmed them. By ceasing to work they cease to maintain their excellence, and thus possibly to progress: correspondingly they tend to retrograde down the ascent up which their ancestors had toiled. In allowing the law to lapse in their persons, in declining to fulfil its behests, whether as the result of luxurious surroundings or from some inherent unfitness, parasites, whether worms or men, turn their persons into evil

The beneficence of the law must lapse in the disobedient.

[1] A sort of parasitic amœba in the belly of the cockroach.

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things whose retrogression, unfortunately, stops short of extinction. The law of work and progress as essential to just living has forsaken them; yet they live their loathsome lives. In spite of the new office they may fill of making the new environment more difficult, and thus sometimes advantageous, to true workers, it were better that annihilation should swamp them. More particularly must we think so when we remember that the imitative faculty resulting from co-operative sympathy, if it can be so expressed, and found in so many phases of life, is an educational factor of high importance. How far this faculty can be said to tend towards inducing like slothfulness and degeneration in humble species I do not know, though in some species advantages, perhaps more apparent than real, are induced by the faculty of simulation; but in man the mischief of imitating the lives of the parasitic section of society, and worse, of actually desiring the consequent signs of degeneracy, are obvious to all students of social evolution. And the laws of life are the same throughout unless man is a special creation. The desire for the ease which labour has not earned and the love of pleasure which does not spontaneously arrive from work's accomplishment, are at the root of many, perhaps all, human vices, from gambling to hatred, from thieving to murder.

The laws of life are universal unless man is a special creation.

In man, I say, there is no question as to the evil resulting from such lapses of the law in parasitic livelihood. And for us who, as practical moralists, desire a truer and nobler purpose in society, there is no alternative but to apportion responsibility: we

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are compelled to believe that the environment must not bear the whole blame. We ourselves, I say, as members of a species struggling against an innate tendency to parasitism which it has perhaps inherited from distant ancestors, must call that evil by no other word than sin. And if we look lower in the wonderful ascent, although we cannot, consistently either with our reason or with our present hypothesis as to the difference between free-willed man and his forbears more rigidly chained to the law, attribute sin to the parasites, we are not the less amazed at the terrible evil to these unfortunates themselves: it is the law that they be bereft of its impulse and forsaken, although they perhaps still serve those whom they prey upon, in so far as they add difficulties for overcoming.

Perhaps the necessity for reciting instances of the evil resulting from this lapse of the law's strength inherent in all living things is not great; for we men and women are as much exponents of the law as the lower creatures whose structure, affinities, and habits we study with so much minuteness in the schools: possibly we are more so. As I have more than once insisted, all great elucidation of the ancient laws which built our world from its nebulous parentage, which shaped the hills and the seas and the courses of the rivers, which brought highly organised animals out of indefinite forbears, all such discoveries as to the old processes of the law have resulted from the perception of the same necessary forces in the things immediately around us. The fall of the apple taught Newton the fundamental

By studying the law of parasitism in ourselves we know the full force of the law throughout Nature.

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law of the starry universe as well as of the simplest mechanics; the understanding of the changes now advancing in the earth's crust gave Lyell his basis for the laws of geology; the variations in form produced under the eye of the gardener and pigeon-fancier gave Darwin knowledge of that law of natural selection which has been of such stupendous importance in the origination and advance of the species. And our own domestic knowledge of consequences that invariably and inevitably result from pampering children, and allowing them to grow dependent upon others rather than upon themselves, will teach us all we need of the principles underlying parasitism. Nevertheless, to study the same process as it restricts the environment of lowlier forms is to add enormously to its significance in ourselves; and when, after studying the laws of what is evil from the evolutionary standpoint, we perceive that, in their relation to man, these laws are embraced by the ethics of Confucius, the moral code of Gautama, and the Law of Perfection enunciated by him who was greater than the prophets, we cannot but be more deeply convinced of the truth and unity of all law, whether it be concerned in the development of amœba, worm, or man.

The generic history of the parasite.

In such aspect of the tendency to, and the acquisition of, degeneracy, the comparison between the higher and lower types is, I say, full of the profoundest interest. For we find in all stages of evolution that, as ease in securing the bare necessities of life increases, and more especially if that

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ease is attained at the sacrifice of another being's rights, so the individuality of the parasite diminishes: the width of its nutritive environment becomes restricted, and the whole energies of the degraded one's life are diverted to the absorbing of food in quantity far beyond what was needful before he had passed through the process of degeneration. And the nutriment thus absorbed is devoted to what purpose? To the furtherance of that second fundamental instinct, that other injunction of the law, viz. to produce offspring of such degree of excellence or the reverse as has been attained by the parent. So that parasitism leads to a life devoted to eating beyond the individual's need and to the breeding, overwhelming in quantity, disgusting in kind, of other individuals that shall also exemplify the horrors of such decadence.

The Law makes provision against the parasite's success.

Strange provision has nevertheless been made, in the case of the parasitic worm, against indefinite increase, a provision which again recalls to us a possibility of unconscious co-operation between one species and another in obedience to the behests of a Law common to and indwelling in all. For the life history of one such worm is this. The mature creature (*tænia solium*) is fixed by a circlet of hooks and suckers surrounding its head, to some portion of the alimentary canal of the species *homo*, and probably remains there during the lifetime of its host, unless it is destroyed by drugs. It has no digestive organs, as it lives on food prepared and digested by its environment; and beyond a simple mechanism for absorbing the nutriment, it has no

The story of one parasite.

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function but that of reproducing its kind. The whole length of this loathsome consequence of the lapse of the law is divided into hundreds of small segments, each of which is two-sexed and fully equipped for the formation and fertilisation of ova. As the worm extends in length, by producing more of these segments from its head, the mature segments from its free end become detached and pass into the outer world; and the contained ova depend for their hatching upon the future environment being favourable. And herein consists the curious provision against the parasite's indefinite increase. Even if the ova remained within the interior of their parent's host, they could not produce other worms; for they are enclosed by a covering so dense that they can only emerge from its keeping after it has undergone decomposition by the help of air and light, and probably of bacteria. Not only this, but as an offset to the disaster that might accrue from the development of the millions of eggs which a simple worm may produce, it has in some strange manner become the law that only by the passage of the young through a preordained change of host can a parent worm be produced. Thus the ova of the worm in question, after they have been liberated by decomposition of their capsule and scattered by wind and rain, are absolutely innocuous unless swallowed by the pig, and by him only. In this case the leathery covering of the embryo—that is the fertilised ovum—becomes dissolved by the pig's gastric juices. When the embryo is thus liberated, it is called the proscolex, and consists of a little bladder

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and tiny head provided with flinty spines. Armed with these it rapidly bores through the walls of its host's stomach, and penetrates to the muscles and limbs, where it scarcely undergoes further changes and patiently awaits its future opportunities. The flesh of the pig thus affected is called 'measly' by the butcher; and it is only when such diseased pork, in which the infantile worms have not been destroyed by thorough cooking, is eaten and digested by the human being, that the parasite can grow to maturity and thrive in its disgusting function of attempting to produce millions like itself. Another strange point concerning the *tænia solium* is that, although measly pork may contain thousands of young parasites awaiting their chance, and although these may actually acquire the desired habitation, it is the rarest thing for more than one to gain the foothold—or head-hold, to be more precise—so essential to their development. And in many other worms of the same class we find a similar and as definite a change of host necessary before the parent can be developed from the ovum.

The Law is at work throughout in opposition to evil.

Indeed, wherever we look we cannot but be convinced of the fact that the Law, while failing to stamp out evil, because that would be to deprive life of its freedom to grow, is everywhere working in opposition to evil; that the Law, so far from tolerating evil, puts all possible difficulties in its way and does its best to frustrate the consequences of evil.

It must not be assumed, because the consequences of true parasitism are so disastrous, that for an

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individual or species to grow dependent upon the labour of others is necessarily subversive of the law. Indeed, the reverse is the case. If we look further we shall see that the greater the dependence of any species upon the efforts of other species, the wider must be its environment: provided that such dependence, so far from restricting, gives increase of opportunities for enlargement; for the amplitude and hence the degree of excellence in the individual life must correspondingly increase. The one animal in all the world that is most dependent upon other species is man: yet he, in spite of his eagerness to swell the ranks of parasitism, is of all the most capable of that freedom which is the very antithesis of immoral and slavish subservience.

Dependence is not necessarily parasitism.

The freer man is in his dependence the greater becomes his environment. It may not be always easy to determine at what point dependence savours of parasitism. Yet it will be readily admitted that true dignity in service arrives only when the one accepting it, because of his need, is equally desirous to give of his own help to another. The essence of a dependence that shall enlarge will be seen to lie in its mutual quality: the essence of parasitism is found in the fact that the supposed advantage of the guest exists only in virtue of harm to the host. This fact of mutual benefit is the basis of all mundane morality, whether social or commercial. We may state the law of dependence in other words and affirm that, if use is to be made of the labour of others for an individual's advantage, he must look that the advantage be mutual, and that, not only

Distinction between mutual service and unreciprocal dependence.

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shall the gain to the served prove of no detriment to the server, but that by the very act of service both master and servant shall profit. For as soon as one gains at the price of another's disadvantage, he passes from the dignity of service to the degradation of parasitism. The whole of the animal creation would be but parasitic upon the vegetable, if the distinction between the two great kingdoms of life did not lie in the office of each to the other in mutual obligation. The consumption of vegetables by animals results in the formation of the atmospheric carbonic acid gas which is the food upon which the plants thrive. And the dependence of flowers upon insects for their fertilisation is co-extensive with the advantage to these: by the gay colours reminding them where lies the honey they love best, the bees carry pollen from flower to flower, and thus favour that cross-breeding which is so advantageous to the maintenance of specific excellence. No one could think that parasitism governs the kindly commerce waged between bee and clover.

Work for others must be mutually serviceable.

Moreover, even when dependence does not militate against the advantage of others, it would appear to be detrimental to the dependent if service be not mutual. Witness the hermit-crab. Whether he first devours the whelk whose shell he inhabits, I do not know. The point is of no importance in the history of the whelk's species, and perhaps of no importance to itself: at any rate it is not compelled to live a life of degradation to serve the usurper's ends. But, although the dead whelk may be none the worse, the use of its shell as a habitation

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for a crab grown feeble in an inherited inability to produce a suitable protection for itself, has resulted in such attenuation of the ambulatory limbs as has inaugurated a degenerate tribe of the lobster order. So that we are justified in considering the degeneration of the hermit-crab as the consequences of a modified parasitism.

The preying of one species on another is not necessarily parasitic.

Even the preying of one species upon another may be distinctly of advantage to both consumer and consumed, so far as their species are concerned; for both may be thereby driven to greater excellences in the competition for life. With instances of this fact the evolutionary history of animals is teeming, the fittest alone surviving. The fear of attack by the tiger has led to the fleetness of foot in the gazelle, so that only the less fit fall into his clutches; the swiftness of the gazelle's escape has necessitated the catlike craft of the tiger, so that only the individual most perfect in silent crawling and patient watching can find food for his maintenance. Hence in each species the destructive desires of the one species have resulted in the increased freedom of the other and the enlarging of the environment of both.

The domestication of some animals tends to their elaboration of function.

In the case of man's feeding upon some lower animals and enslaving others to his uses, the advantage, from the point of view of the species, has also in some cases been mutual. Horses and dogs have all improved amazingly under domestication, as we style their not unwilling subservience. We relieve them of the necessity of searching for food, setting free thereby a certain energy which may be devoted to the acquisition of new privileges. It may be that

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they have in measure lost the faculty of providing themselves with food; but in their service to man they have increased in their variety of breed, in their fleetness and strength, and probably in their intelligence. Their master has taken good care, in his own interests, that the luxury with which he surrounds them shall not lead to their deterioration. And in so far as he has succeeded in facilitating their evolution he has saved himself from any just accusation of parasitism. On the other hand, in the case of oxen, sheep, and swine, the exoneration of their master is not so obvious; for the Smithfield exhibits ill compare with the extinct wild ox—to judge from its bones. The wild sheep, some as large as an ass, with great curling horns, and living on the scanty herbage of the Pamirs, might look upon our fat, sleek sheep as instances of the degeneration which results from a life of ease and artificial protection. And the wild boar would have even greater reason for despising his descendant, the domestic pig. To compare the poor little horse of Central Asia and the sheep I have just mentioned with their domestic descendants is interesting; and we may be inclined to confess that flesh-eating, as the vegetarians would delight in doing, is a mischievous luxury, because, although we bring into existence myriads that had otherwise never rejoiced in life, we confer no reciprocal advantage upon the breeds we consume; whereas the horse, like the dog, has become ennobled, because man has shared his life, each giving the other wider range for work, rather than affording unprofitable luxury.

In others the reverse obtains.

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Luxury from the human standpoint.

One of the most difficult questions with which reformers are troubled is the true estimation of the relative advantage, as compared with the unquestionable disaster which has resulted, and will yet further result, from the luxury of this and all ages of civilisation. We seek in vain to determine how far and in what measure we are justified in surrounding ourselves with the comforts that make work easier, with the solaces which lighten responsibility. And in passing I may offer an elucidation which will be consistent with the law of parasitism which I have enunciated. It is this: that no luxury is justifiable—no luxury can be truly advantageous—which in proving beneficial to one individual necessarily does so in virtue of detriment to another, whether in smallness of wage, in the narrowing of environment, or in the stultifying of intellectual freedom. If men and women must toil in unwholesome factories that they may have bread and their masters soft carpets, it is the masters' bounden duty, *in their own high interests*, so to govern that their people shall not be content with slavery, shall not be even surfeited with high wages, but shall have leisure for learning, leisure to walk in the woods or to cultivate gardens, leisure to abstain from beer and blasphemy. And it is only by so doing that the classes of culture, the families of breeding, the legislators of commercialism, can acquit themselves of the charge of parasitism, and avoid that condemnation which inevitably arrives from failure to ascend in ethical evolution.

Can the law of ascent be advanced in the classes

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Has the Law now lapsed in our midst?

of decadence? or must the law lapse, and the evil be bred, because that is the only manner in which the luxuries for which we die may be maintained? Have we no sense of honour to the transcendental law of our being, no respect for the mighty creational evolution? Have we no patriotism left but what may be measured by comfort? Have we no family pride for those who shall come after us beyond what is comprised in the money and lands we bequeath? In those who answer Nay, the law is forced to cease in its great operations. And were such as answer with this Nay the true representatives of the people, it were better that the parasitism advance with all speed and rid us of vain hopes of impossible freedom. But there is more than one just man in our Sodom and Gomorrah of commercialism and culture: there are some men with sense alike of God's needs and their own among dukes and farm-labourers, ironmasters and factory hands, physiologists and patients: there are some who know that the life in the soul that is a-dying cannot be quickened even by the most princely gifts of what the sick man does not need.

The ethical question is, Are we moving?

No distinction in principle can be drawn between the law of evolution and the law of social morality. The whole question from the ethical standpoint is whether there is movement; and whether, whatever may be the position of the individual or species or race or nation on the uprising stair of evolution, that movement is growth in ascent, or shrinking in parasitic descent. And though the principle involved in mundane human ethics cannot be distinguished

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from the law that impels the advance of all species in variational acquirement, yet there is this unquestionable distinction between man and his humble forbears: the ethics in the lower animals are, personally and socially, utilitarian; while the morals of man, though beginning in like simplicity, rise higher, and admit an intuitive obligation to ideals that in no way advantage stomach or pocket. The beast, moreover, obeys because he must, man because he may; the beast because he has small degree of self-consciousness, small degree of freedom of will, the man because he has, or might have, wisdom and will to grow in the image of God. If we understand the importance of the question as to whether species, man, or nation are moving in ascent, if we see that the fact of such movement is of greater moment than the height of position attained, we shall understand how, consistently with natural law as well as with transcendental revelation, there must be more joy over one sinner who repents than over ninety-nine whose position is such that they need it not, or think they need it not. For repentance, that act of turning to re-ascent after the easy down-stepping had begun, is the most worthy, the most victorious act of which man, an instrument of evolutionary law, is capable. For in him, beyond all his fellows, if his repentance bring him into living touch with the Life of the universe, the gifts of consciousness and free-will are gloriously justified.

The ethical difference between man and beast.

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COMPROMISE AND COMPETITION

IN RELATION TO

THE LAW OF PERFECTION

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CHAPTER VII

COMPROMISE AND COMPETITION IN RELATION TO THE LAW OF PERFECTION

THE law of perfection in attainment is not confined to any one of the three great intermerging departments of human evolution. It is the common law essential to each. It emphasises the fact of the ultimate unity in object whether the life is chiefly impelled by utilitarianism or self-interest, altruism or mutual interest, transcendentalism or the revelation of purpose higher than either. Indeed, while the humblest forms of life proclaim that they are prompted by the law's idealism in prospective urgings, the most exalted will not deny the lower estates in which their life took form. Not one of the three great plateaus of the law's ascent condemns that which is beneath it; for in the garden of each grows the Tree in the Midst. And the higher the attainment in evolution, whether in function or in ethics, the more clearly will it be seen that whatever is, is right; and yet only so until something better be possible.

Perfection the law of the Three Estates.

There are two difficulties for him that would believe, if he could, in the eternal beneficence of natural law and a uniform consistency in its revela-

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Practical necessity *versus* the immorality of competition and compromise.

tions. He is troubled by the opposition between the rival needs of utilitarianism and altruism, and the apparent condemnation of many of the needs of both by the law of ideal perfection. These two difficulties are the cruelty in competition, and the immorality in compromise, which in one sense are necessary to individual and state if they would grow. The seeker after truth, scorning casuistry, cannot but feel that the principle of mutual destruction, which has been so much concerned in the evolution of species by ensuring that only the fittest survive, while it may be right so long as the welfare of the fittest and its species is the sole object of the law, must be wrong when viewed from the standpoint of social altruism; for the genesis of love depends as much upon the law that whoso seeks his life shall lose it as the genesis of species depends upon the survival of the fittest. If competition is both right in the interest of the individual and wrong in the interest of the neighbour, one must seek compromise for his reason's consolation. Yet it does not follow, if we have grasped the truth of the law of evolution, that what was necessary for the lower grade of animal is right for the higher. It does not follow that the political economist, because he tells us that competition in mutual aggression is as much a necessity in this day as ever it was in the beginnings, is a prophet. Nor is that theologian other than antichrist and unscientific who, to make the Eden of his church comfortable for its children, cuts down the Tree in the Midst that they may compromise between the Sermon on the

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Mount and the supposed exigencies of society. The paradoxes thus suggested look formidable perhaps: yet the simplicity, even here, of the law which admits of no paradox will be apparent enough before my argument is ended.

As we have before determined, and must so determine again and again if we would find the truth, we will admit no paradox. There is not one law for the heathen, another for the Christian. There is not one law that made our bodies, another that made our souls. There is not one origin of the Decalogue which was definitely utilitarian and commended altruism only because of its accruing advantages, and another origin of the commandment that man love his neighbour in such wise that turning the other cheek and even crucifixion must be borne if thereby the law may be fulfilled. There is but one law of love, which, the more profoundly we study the more we shall be convinced, abides and rules throughout the world of evolving life. And this law takes no account of the political economist's claims. Our difficulty arises largely out of accepting his justification of self-service in competition and commerce. But we are not bound to admit his conclusions; for they are retrogressive, regardless alike of evolution and of revelation, alike of the law of growth in ethics and of the law of the greater love.

No paradox in law.

Consequently we will still take this law of prospective perfection as our standpoint in an examination of our ethical relation to compromise and competition. And we shall find that com-

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The Law of Perfection to be accepted as axiomatic in examining the ethics of compromise and competition.

promise may still be necessary to the evolution of the law, if we hold it as a means to higher attainment, and not as a base substitute to make easy the way of stagnation. In the former case I shall style the compromise as evolutional or ideal, and in the latter as time-serving, or that of ease.

Though I repeat it once more, we must keep before us the danger of that unscientific frame of mind which admits paradox in place of solution and is content with not understanding that which the mind had set out to elucidate. Not that I would have it supposed that we need never confess our inability to understand. There are mighty mysteries ever before us; but they are mysteries awaiting revelation. I would only assert that we must never be content with admitting that there can be no solution to our inquiry; we must never fling mud in the face of the Sphinx because we cannot answer her questions; we must never cast upon her that abuse, which to her must be the most opprobrious of insults, the accusation of paradox. For she knows of no paradox. For her to ask question to which there can be no answer, would be to lie from the depths of her wisdom-loving soul. Nature never lies. The law knows no paradox.

The Sphinx admits no paradox.

Before examining the most interesting question of competition, I propose discussing in some detail the ethics of compromise, and in its general rather than in its evolutionary aspect. For I think such a course will make clearer for us our true position in regard to evolutional and time-serving competition.

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I.—On Compromise

Two aspects of Compromise—(a) Evolutional; (b) Time-serving.

We may define our position in regard to compromise by considering it in two aspects, (*a*) that which we may style *evolutional* when we accept something short of perfection only because it will lead us onwards to a higher attainment; and (*b*) that which we may style *time-serving* when it stands as a *modus vivendi*, or excuse for disregarding any but the things immediately desirable. To be more explicit, compromise in its purely utilitarian, time-serving aspect, is neither more nor less than a falling short of the best. It is the worship of mediocrity, and not the less a failure when it is lauded with the name of success. It is the substitution of the systems of man for the Law of God. It is a creed affirming that what appears possible to man is more practical than the great evolutionary law that works only in virtue of its high possibilities in prospective attainment. To admit that such time-serving compromise is the basis of practical morality, as the political economist teaches, is only necessary if we endorse the paradox that love is only justified so far as it reflects advantage upon self, if we commit the moral enormity of losing the life only for the sake of finding it and not because the eternal love lives in our midst. Such an admission as to the function of compromise can but help us if we hold that while man is bound to love his neighbour and help him whenever possible in obedience to the ethical law, he is no less bound to

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compete with him in the so-called practical affairs of life, undersell him that he may secure his means of livelihood, or thrust him from the market lest he, in his greater need, should pay the higher prices. We can only admit that such compromise may traffic with love if we admit a paradox in the law, and hold that while the laws of life were made for the creation of man, the laws for the salvation of man's society were interposed in diametric opposition to that of life's genesis. Such a paradox, it would appear, could only have in view the damnation of the man of reasonable soul, though it might possibly lead to a contemptible salvation of one willing to worship an irresponsible god.

The practicability of perfection.

In the first place let us re-examine the standpoint of our argument. The doctrine of perfection in morals, we have seen, is nothing but seeking the ideal by the attainment of the obligation immediately above us; in other words, by ascending to the rung of the ladder next above that whereon we stand. Nor is this inconsistent with a belief that nothing short of perfection is worth striving for; for it altogether conforms with the ideal conviction that a mere striving to make the best of the conflicting paradoxes of life in its apparently rival claims of high ethics and grim necessities, is insufficient labour alike for philosopher or idealist, for prophet or that man who would have the truth at any cost. Paradoxes are essentially unpractical. For, in this matter at any rate, they are but absurd attempts to force into conformity exalted ideal with limited actual. It is only in faintness of heart

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that we seek contentment in paradox, hoping that in its consolation we may find a *modus vivendi*; whereas the only possible means of living in obedience to the commands of the indwelling law is to rest when we are faint and arise when we are rested. The ideal cannot be unpractical if it is the very law by which life lives and grows.

We have then before us two very distinct ideas which we agree to style as (*a*) evolutional and (*b*) time-serving compromise. The former we shall approve, the latter condemn, when we understand their significance. Briefly, time-serving compromise may be concisely expressed in the words of an objection always raised to ideal urgings: *But one must live!* though the claim had been better expressed if it pleaded that it is better to die than to walk up the hill. On the other hand, the ideal compromise is in operation when the sick man takes what simple food he may, because, though poor stuff, it is a step towards soon digesting better nutriment. It is wrong to crawl on all fours when we can run upright; but if to crawl is to gain strength for uprising and speed, it is then a compromise in evolution. Or again to express, in current phrase that shall be antithetic to the lament of him whose bank-balance is a reason for living, the idea of evolutional compromise, we may take the soldier's cry, *Death before Dishonour!* This denies the whine, *One must live*; and, whether in the mouth of saint or sinner, it voices the law of the Universe and man's claim upon it as his birthright. If he cannot attain, thanks to the impossibility of circumstances,

The evolutional compromise to be approved, the time-serving to be condemned.

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the reward of courage, he will compromise with the law in whose service he fights: though he can no longer withstand he yet will not surrender. And for his fellow-men, if not for himself, he has attained a step upwards in transcendental evolution; for though he could not grasp victory he has taken the only possible step towards attainment of the Right. He has justified the law of perfection: he has sold all that he had and given.

Social bearings of the subject.

After discussing in order the two forms of compromise, I shall proceed to give illustration of (*c*) their influence in the evolution or stagnation of Church and State, and shall then, in further justification of my claims, proceed to discuss (*d*) the relation of prophecy, dogma, and criticism to one another as affording illustration of the essential unity in idea subsisting between the laws of Eden and the Tree in its Midst.

(a) *Evolutional Compromise*

The imposition upon us of a command of perfection must, I say, unless understood in the light of the law of Heraclitus and in conformity with the facts of evolution, appear to the average believer in utilitarian discipline essentially unpractical and impossible alike of conception and fulfilment. And not less on the other hand will a justification of any form of compromise appear dangerous to the idealist as subversive of the Law. Nevertheless, from either point of view, that of practical morality or that of belief in the ideal, we shall become convinced, even

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if at present doubtful, that lawful compromise must, when all is told, be the basis of our growth in attainment of the ideal. Such a view is indeed necessitated if we eat of the fruit offered by the Tree in our Midst. It will admit no denial if we would understand the conflict ever waging between liberty and authority, freedom and obedience, conformity and dissent, concentricity and eccentricity; if we would grasp the meaning in the law of the garden of Eden and the law of the ever-growing independence of man. These are all interchangeable terms expressive of the conflict between two forces absolutely compatible with one another, each striving, so long as, and only so long as, this mutual conflict persists, towards the attainment of the same end. Indeed as soon as either force assumes paramountcy, it inevitably drives its subject into conflict with more elemental laws and invites disaster either in stagnation or rebellion. To the ship sailing on the ocean of life the wind gives freedom, the rudder control: the one personifying liberty, the other obedience. But for the ship to ride at the sole mercy of the winds is for power to be transmuted into storm, is for liberty to invite shipwreck upon the rocks of that land whence the ship had come. And for a ship in fear of possible tempest to sail only in land-bound harbours, exulting in its respectability, its 'linen-decency' and gilded poop, claiming, in virtue of its unfailing helm, a seamanship better than that governing the storm-tossed vessels in the open sea, is no less disastrous to the purpose for which that good ship was designed; for its life and

Compromise the basis of growth towards the ideal.

Neither wind nor rudder can be paramount in the ship's sailing.

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work are never accomplished, never even begun. If we consider that the perfect seamanship necessitates a compromise between sail and rudder, we must admit an ideal or evolutional, but not a time-serving, compromise. For each force has but one end in view: neither would gain by the loss of the other's idea in purpose. The practical cannot be at variance with the ideal.

The truly practical not at variance with the ideal.

Yet even the evolutional compromise may assume an appearance of tolerating that which is undesirable, in so far as, although the new departure may be something better than the state which had gone before, it falls short of the theoretically good. Compromise, even if just and therefore necessary, will often seem to consist in an unprofitable acceptance of the old law of conformity; yet, when tempered and ennobled by the spirit of growth which drives the uprising man to distaste for the 'mind-forged manacles' that have been and still may or must be essential to his existence, it will be often justified. Viewed in such light there should be no appearance of paradox in the relation of morals to compromise, of the striving after ideals to the toleration of existing conventions, so long as it is recognised that these very conditions, from which the prophet would arouse his people, may have been upward steps from circumstances even less desirable. Whatever is, is right, as I have argued before, until something better becomes possible. And there is no moral paradox in the admission of the relative demands and needs of the two forces which we have agreed to distinguish as Being and Becoming. There is no

We must take firm stand on the step we have attained until further up-going becomes possible.

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antagonism between them so long as each is making for the harmonious growth of cosmic strength and freedom in growth; for these are the warp and the weft of the human fabric inspired by the divine law of perfection. The law of life, I say, is conflict between convention and arising; and it is harmony in that both the rival forces are striving towards the attainment of the command—*Let there be life, and let life be perfect.* Such conduct is altogether beneficent, being essentially a constant giving and taking, striving for strength and upholding in weakness; and if we must call it compromise we do so in the light of a transcendental ideal and not in a spirit of mundane commercialism. Thus, although the time-serving compromise must be repugnant to the seeker after truth, he need not feel that, in admitting the ideal, evolutional compromise, he is living for less aims than the greatest possible good.

The conflict in life is beneficent.

Hence we can easily perceive where compromise may find its justification and where its condemnation. Its justification will ever lie where, the ideal for which we strive being as yet unattainable, the next possible step upwards towards that ideal is taken. And only a single step upwards is often possible because of the feebler footsteps and heavier weightings of those fellow-creatures without whose bonds of union with himself not even the prophet could hope to aspire after the ultimate ideal.

The ideal in practice.

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(b) *Time-serving Compromise*

The plea for a *modus vivendi* is retrogressive.

On the other hand, the search for a *modus vivendi* —which oftentimes would more truly be styled a *modus moriendi*—whether in politics or religion, is in tendency frequently retrogressive. It is the mode of life advocated by one who, while enjoying the advantages of the evolution of the ages, fails to realise his obligations to the system of which he is but a trifling manifestation; he prefers to thank God for his daily bread rather than to take his share in producing better food for those who, like himself, starve while they feed on their self-complacency.[1] The line of demarcation between this attitude and the condition of mind which, from its conscious, will-free acquiescence in lapse of the law, we agreed must imply sin, is not easy to define. Hence such compromise is worse than stupid; for being subversive of the law, it is immoral. In politics the advocate of compromise for the sake of making life easy believes in the power of things to right themselves if let alone. He is not sure but that the ideally undesirable must be accepted as inevitable. He fears that if we change old institutions, though their day be gone, we may devise worse. In religion this man, whom we will suppose to be better than a fool, while perhaps he hates superstition and dogma for the mischief they have done, dislikes and mistrusts the prophet for the mischief he may do. In

[1] 'The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge.'—*Areopagitica.*

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either case such a man exemplifies the danger and immorality of compromise, because his position is inimical to the power of life in the world, in the race, in the individual, to advance towards a higher plane in the uplands of evolution.

The time-serving compromise is inimical to growth.

Nevertheless, in the midst of such compromise the ideal may still be alive, though men scoff at its futility and die while worshipping success and burning sacrifices to their *summum bonum*, the comfortable conscience. Both political and ecclesiastical systems, much as they have trafficked with time-serving compromise in the form of dogma and self-interest, must be granted their claims to progress; and, if we believe in the power of the law, we must hope for their further advance. Yet much of what we call progress, much of what we congratulated our nineteenth century on having done, perhaps even most of what we desire for our twentieth, is of questionable utility, except from the point of view of money and luxury. For the progress which these represent is no more than a compromise between the innate holy urgings of the Law towards advance in new resolve, and a toleration of complacent self-satisfaction in eager greed. The old contentment in the simple beauty of the earth, the old peace and thoughtfulness of those who knew not the cities, the old wisdom of the poor, often great in spite of its limitations, seem to be vanishing. We think they have given place to a craving for excitement and contention, or for money and ease, be the cost what it may to our souls' and our country's good. And many, counting

Our fear of progress and regret for the simpler life of the past.

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the ills that have arrived with the good, the tares with the corn, will exclaim, though perhaps they would not dare go back even if they could, 'For God's sake, no more progress!' Let us remember, however, that this age is but a drop in the ocean of eternal evolution, albeit an age that must yet add its quotum of sweet water or poison; and, merely because many of our steps are but compromise with freedom and thus prove subversive of the law in whose expansion we live, we dare not refuse to go onwards: for we are impelled thereto by this law, strong even yet in the cemetery of our half-buried failures. Moreover, as the reptilian horrors of the prehistoric times proved worthless after a space and fell from existence, although perhaps even they had done their work in transmission of an ideal to purer forms, so may the worst failures in human effort be overwhelmed and forgotten. The so-called success of to-day may be a dead incident to the morrow; but the quiet achievement of one age is victory in the eternal growth.

(c) *Compromise in Church and State*

Compromise in politics and religion.

For the sake of elucidating more clearly the distinction between the compromise of ease and that necessitated by the ideal attainment, let us further examine their relation to the history of politics and religion. Both political and ecclesiastical systems are, in a sense, compromises between the present possibilities of attainment and the ideals which they should represent. So far as they seek

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their ideals they are efficient steps upwards. So long as they seek to make things easier for classes and priesthoods, they must fail even in their temporal advantages. The history of politics is the history of the conversion of ethics into social laws. Politics, we may say, is the spirit of liberty or ethical growth taking upon itself form and flesh as a means of expression, but with all the restrictions and insufficiencies to which the flesh is heir. Politics seek to convert the ideal law into a concrete disciplinary environment, a garden of Eden in which the one essential is implicit obedience. And in politics one dares no more say that the law is complete or human institutions perfect than he dares think, without peril, that man is yet made. The State, unless it be growing, will not easily separate protection of the weak from restriction of the strong. Consequently, if the philosophic politician is a man of science, nor can he be other without risk either to his sanity or his honesty, he will not separate the ideal from the practical. He will no more consider the State before its people than he will seek one system of ethical law for the heavens and another for the earth. Thus, from the evolutionary standpoint, ethics and politics are inseparable: any restrictive law prompted by expediency or compromise will be justified not by immediate gain alone, but rather by its urging, and indeed necessitating, a further on-going.

Politics are ethics in the concrete.

How far compromise may be justified in politics.

And, in the history of religious creeds also, we can well believe that the vitality of faith ever lay in its power of inspiring constant and consistent

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advance: though the priesthoods may have sought to compromise the life of the church militant with dying dogma, to saddle the reason with such burdens of obedience as must endanger the ideal, and therefore most practical, conditions of life. And yet, ever as the prophet has arisen to cast aside the winding-sheets that pinioned resurrection, his disciples have wrapped the newborn ideals in swaddling clothes. These in their turn, though essential possibly to the life of the weaklings, became, as the life of the faith asserted its strength, restrictions rather than protections; and still more so when its vitality, in consequence of its bonds, began to wane. Eden had been for obedience, not for growth, save for the great Tree in its Midst.

Protection by church or state easily becomes restrictive of growth.

The ethical ideal takes upon itself new forms for the further and higher expression of its life, new symbols for the manifestation of its truth; which very modes of expression, whether as creeds or ritual, may become, if their original purpose be lost sight of, dogmas altogether inimical to the life they would serve. The point demands further examination for the sake of illustrating the relation of compromise to the ideal; and with this intent I shall devote some pages to examining the relation to one another of prophecy, dogma, and criticism.

(d) *The Three Types of Teacher*

In the growth of evolution or practical ethics, it is instructive to observe the relation of prophecy to dogma and criticism, and to understand how pre-

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cisely the same forces either co-operate or are at variance in daily affairs, both political and domestic. I will first define the prophet, dogmatic, and critic, and will then enlarge upon these, though in different order.

Definitions of the three types of teacher.

The prophet we have often considered. I take him to be one with a pure ideal before him as his guiding star, who admits of no compromise with ease or temporal welfare, who urges his people towards his ideal of perfection as the only thing ultimately attainable, because it is the only end toward which the indwelling law of ascent is urging. The dogmatic is one who, because of the difficulties and dangers of freedom, would restrain all men in what he considers safe if unevolutionary bonds. The critic, with eyes keenly watching the contest, stands midway between, yet takes no share in its tendings. And the prophet I shall consider last, because he is most easily understood in his singleness of purpose and freedom from taint of time-serving compromise.

(e) *The Dogmatic*

Dogmatism is contrary to the Law's intent.

Dogmatism is generally associated with the idea of ecclesiasticism, though we should be sorry to affirm that the priest is necessarily a dogmatic: some have become prophets and outcasts. The dogmatic, whether priest, philosopher, or pedant, holds that his system is based upon a word-defined law given by some great teacher or synod of the past: that such law is unalterable, all-sufficient, all-

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embracing, not devised especially for the people of one age and adapted to their needs, understanding, and possibilities of growth, but implicit, and unexpoundable save by those self-appointed for the purpose. It is the ministers of such law who manufacture the creeds. And these creeds, possibly needful at some particular period when attempt at defining the infinite may have been desirable, become dogmas that shrivel the souls alike of apostles and disciples. Indeed, belief in the completeness of a church's organisation, or in a dogma such as papal infallibility or the apostolic succession, must be more dangerous to the intellectual growth of the priesthood than to those seeking through its ministrations closer touch with the infinite and help to step upwards. For it must not only engender belief in the all-efficiency of an institution which the priests consider more divine than the men and women it was designed to teach, but it must also breed a self-complacency disastrous to their own intellectual growth. To believe that no new revelation is possible, that no man in the present can arise with the dignity of prophecy on his shoulders, with the gift of revelation in his hands, is to assert that God has taught all he can teach, has comprised in the ecclesiastic's creeds all the possibilities of increasing union between himself and his creatures.

The incrusting of faith settles into dogma.

The readiness with which the thoughts of great teachers become dogmas of church or school is responsible for much retrogression, or if not that, for much stagnation. 'The opinion of great men,' said Milton, 'is but knowledge in the making'; and

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however great the man, whatever work of reformation he effected, his opinions, if worthy, are never definitive knowledge incapable of expansion; indeed, he would be the last to hold them irrevocable when, in the evolution of knowledge, larger views are unfolded. His opinions arose from the inspiration of wisdom, perhaps; but as knowledge they are but the beginnings of its making. Dogmas have perhaps never assumed the dignity of wisdom; they but declare themselves to be definitions of knowledge, exclusive and inexpansive, holding no germs of evolutionary growth: and it may be questioned if ever the greatest of prophets has hide-bound his own teaching into dogmas for the restriction of freedom. Yet is the prophet often judged by the dogma into which his disciples, in their desire for precision of form and definition as a means to easy teaching, have managed to constrict so much of the master's revelations. For the help which it offers, and indeed no further, the teacher is justified in his compromise with dogma. His compromise will not stand for the shirking of difficulty, but will be justified as a step to high understanding. In the former case it would be time-serving, in the latter it is evolutional.

The great prophets have never sought to restrict freedom.

For the sake of determining yet more definitely wherein the good in dogma may lie, we must examine it more closely. We may affirm that dogma, when but a time-serving compromise with the truth, dare not, for its own sake, admit qualification or criticism; whereas prophecy, for the truth's sake, shirks traffic with compromise, because of the

A plea for dogma.

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frailty of its disciples. Yet dogma itself may once have had a life of its own, before it was sacrificed by the priests and intellectual slave-drivers. Then one of its names was *symbol*, and its work that of handmaid to the prophet who would teach by outward and visible signs the inward and spiritual grace. In certain religions tangible symbols have degenerated into idols, in others idea-symbols have been degraded into dogmas: and it is hard to define the relative degrees of intellectual depravity implied in worshipping a graven image and holding that the lip-recital of an unintelligible creed is necessary to salvation. But during the symbol's growing life, before it was crushed into its coffin by its foster-parents and then as dogma worshipped for a miracle-working relic, it has proved of infinite service—indeed it is now, as then it was, absolutely essential—to all who would teach and learn the ever unfolding truth.

But dogma has succeeded in comprising more than this burial of symbol; for it is, in another and perhaps more deadly aspect, but a series of rules of life, word-definitions of faith, short-cuts to salvation. All such attempts at constricting ideas within the bounds of narrow definitions that assume the precision of scientific equivalents—and the more successful the definition the greater the disaster—must be of narrowing rather than of an enlarging tendency. Nevertheless, the use of definitive dogma by the great teachers presents us with a form of compromise which must be considered as justifiable in so far as it offers a link between human imperfec-

Definitions offer short cuts to knowledge and dogmas to salvation.

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tion and ideals too distant for their apprehension by eyes practised only in contemplating the near finite. Then the dogma of definition, or canon of observance, may offer an easy step towards the attainment of the higher faith: it may teach how, by regarding small things in a better light, we may little by little attain a purer ideal of the primal and infinite relation of God to Man. When dogma essays to define the ultimate facts of faith it is reactionary, immoral:[1] when it serves as means to an ideal end by holding that end ever before our eyes, it is justified.

Compromise judged by the ideal it holds in view.

So far compromise is permissible and necessary in virtue of the ideal end it has in view: when, on the other hand, it bids us turn our eyes towards a half-way ideal, a lesser God, still more when it justifies itself for the intellectual ease it brings, or for peace' sake, it savours of time-serving.

The danger of compromise lies in the ease it offers.

The chief danger in all compromise lies in the fact that, whether just or unjust, whether making for advance or retrogression, it will everywhere prove an easier course, both in teaching and research, than pursuing the narrow road towards the horizon-hid ideal of perfection. Yet in the mind of the seer, who is nothing if he do not understand the frailties and stupidities of his people, all modes of

[1] 'Let us have done with theological refinements. There is an excuse for the Fathers, because the heretics forced them to define particular points; but every definition is a misfortune, and for us to persevere in the same way is a sheer folly. . . . Inquire if you will, but do not define. . . . Reduce the dogmas necessary to be believed to the smallest possible number. On the other points, either discourage inquiry, or leave every one free to believe as he pleases. Then we shall have no more quarrels, and religion will again take hold of life.'—'Erasmus': Froude's *Short Studies on Great Subjects*.

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teaching, whether by axiom, definition, parable, or symbol, are justifiable. He must be allowed a means of representing what to his disciples is the unknown quantity: nor will such prophet ever allow or make possible in the minds he is enlightening any confusion between his method of teaching and the ideas he would illuminate. On the other hand, the mere teacher trained in the schools will ever desire the narrower method as affording a sort of intellectual grasp of a subject, easy to uphold and impart: and this in contrast to the master's aim to regenerate and fortify the seedling possibility of life, which is greater than and enfolds all merely intellectual understandings. Such methods can only be justified when the teacher ever keeps before his pupil's minds the fact that x, an arbitrary symbol, only for temporary convenience represents the unknown quantity, and is of itself of no other value; but so long as that be understood he may let x serve the purpose of representing what he will.

Regarded then in such light there should be no difficulty in determining whether any given dogma be a justifiable compromise with the ideal or a lifeless crystallisation that vainly offers a *modus vivendi*. The question must be whether it possesses an intrinsic power of expansion and growth to lead the mind onwards to higher and more devout apprehension of truth, or whether its tendency is rather to stultify the individual mind, and bid it rest content and ask no further questions. Does it make for the advancement of that individualism which is the essential life of protestantism pitted against ecclesi-

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asticism, of democracy against statecraft, of science against ignorance, or does it favour the easier primrose-way of leaving the burning questions of life to the priesthoods that claim a divine mission to make creeds and canons for our gentle guidance?

Dogma has at times proved necessary.

Indeed we must even go further and maintain that dogma has proved at certain times essential to holding the erratic tendency of the human mind within the bounds of reason. This was manifested in the early days of the Reformation, to which we may refer as the dawn alike of science and religious freedom, when emancipation from the old narrow cage in which men were herded meant moral and even intellectual deprivation of that help to better living, upon which for centuries they had learned to rely. To lose the prison was to lose the only home they knew; and the poor cage-birds wandered afar, many faring worse, until they were once more caught by some religious fowler who, seeing them all unfit, whether from lack of education or moral sense, for possessing the freedom which was thrust upon them, restrained them within freshly forged bars of half-forgotten dogmas. Such dogmas, for instance, as justification by faith and predestination, while essentially depending upon the anti-ecclesiastical idea of the direct and personal relation of God to man, soon became as restrictive to the expansion of individualism as the old rules which taught that man could obtain salvation only through the church. Yet Calvinism, while succeeding in drawing the people within a still narrower fold than

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that whose bonds they had broken, could never result in such intellectual and moral disaster as that which almost overwhelmed the Papacy. For the reformers were honest, and never thought that secular education could be antipathetic to the true interests of religion.

Dogmas are part of our necessarily restrictive environment.

Thus dogma, like other forms of convention, may be regarded as part of that system of restrictive environment which we have throughout the argument considered to be as truly essential to life as that power of growth which, whatever its bonds, whatever its solaces, whether a hide-bound church or a garden of Eden, is ever proving its possession of the seedling gift of divine insubordination. Conformity with the rules of life, however petty they may sometimes appear, would seem to be essential to the growth of that true life which thrives the better for its restrictions. Discard all conventions, all the old environment which fostered our existence, and we quickly wander away from the light that originated those very conventions, narrower and less yielding though they may have grown from being regarded as holding all the essentials of life and salvation. The garden of Eden itself, with its rigid rules, one of them distinctly antagonistic to the law of the higher life, gave prominence to what we are now considering as evolutional and justifiable compromise. It was a school which, in the first place, concerned itself only with the simple, utilitarian laws of life, and took no part in the higher development of growth in altruistic and transcendental dependence. Yet so

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far from ever teaching that its boundaries and rules, its privileges and luxuries, contained all that was necessary to education and regeneration, it took care to grow in its midst the forbidden fruit, and appointed a teacher who should ever whisper into the ears of the children words that bred desire for greater, more militant life. So far from willing that the scholars should abide for ever in the contentment of its restrictions, the Master of the garden called his servants to drive forth Adam and Eve from the school of commandments into the university of pain and sorrow: there sin is found in craving for the old school-life of ease, while virtue is known to be the abiding power of the ever renewing Life.

Why then must dogma be discarded?

But if dogma and its sisters in intellectual disaster have after all proved to be beneficial, how, it may be asked, can we venture to teach that in this day it must be unmasked and rejected for its tyranny and deceit? Is the human mind such a very different thing from what it was only four centuries ago, that what was of great use then works nought but mischief now? Or is it our duty, and the more so that we may now boast of some intellectual refinement, not only to understand and estimate the true value of dogma, but also to treat it as justifiable compromise, allowing it to stand for the good it may still offer to the feeble-minded, less gifted than ourselves?

No: dogma must no longer stand for the truth: definition must no longer pose as the idea it defines. Let us have the truth at any cost though the

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Dogma shall no longer pose as the idea that was once its justification.

heavens fall. We have done with the old dogmas; and we must have done with the new, though, in our need of them, they will ever arise in new forms, in new insistence, so long as our minds open wider with the power that was in Luther and Erasmus, Melancthon and Zwingle. We shall yet need new dogmas for our teaching. And as, through them, we gain surer hold of the Truth, we shall discard them, as we have the stages of our corporeal evolution. We must ever rise above dogmas, old and new, whether of church or philosophy, whether of science or art. The old eternal, ever unfolding Truth is our birthright, and we will accept no compromise, whatever ease it offer to our slothful understanding.

The old Truth is our new birthright.

II.—The Critic

Froude tells us[1] how Goethe said of Luther 'that he threw back the intellectual progress of mankind for centuries, by calling in the passions of the multitude to decide on subjects which ought to have been left to the learned. . . . Goethe thought that Erasmus, and men like Erasmus, had struck upon the right track; and if they could have retained the direction of the mind of Europe, there would have been more truth and less falsehood among us at the present time. The party hatreds, the theological rivalries, the persecutions, the civil wars, the religious animosities, which have so long distracted us, would have all been avoided, and the mind

Goethe's belief in the critic.

[1] 'Times of Erasmus and Luther': *Short Studies in Great Subjects.*

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of mankind would have expanded gradually and equably with the growth of knowledge.' Be this as it may, we are come in this twentieth century very near the condition of mind which Goethe thinks would have appeared sooner had the school of pure intellect been granted its sway to the exclusion of the wars of the creeds. Every man is now educated; every man is now his own Erasmus, if not, as Newman, I think, put it, a pope unto himself. He tolerates dogma only as an external to his own mind, and for what merit it may hold of respectability and possibly of insurance. His faith is not his strength. His very morality is matter of intellectual definition; his asceticism, if such be now extant, abides not for the Truth's sake, but in the interest of hygienic, family, or social considerations. Just because of our generally increased intelligence we think we do not need the dogma which was at one time essential to the presentation of faith: reason, we affirm, can do for the educated man what dogma did for the ignorant. And just as dogma underwent a species of prostitution, hiding in its degradation its early beauty, so to-day are science and education undergoing a similar prostitution, and compelling men to deny what they cannot know as matter of scientific fact. We have arrived at a strange travesty of Goethe's desire for intellectual emancipation: it has become its own ideal, it is prostituted in self-worship. Great material good, and some spiritual, has doubtless resulted from this emancipation; but its condemnation lies in the fact that even now, as much as at any time in the world's

Every man is now his own pope, and in his right of criticism is found his ethical obduracy.

Our mental emancipation, among other things, has taught us precision in casting stones.

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history, it casts stones, sharpened, moreover, with scientific accuracy, at any great prophet crying in the wilderness of our culture.

The critic stands midway and decries dogma and inspiration.

But we must examine dispassionately the relation which the critic bears towards dogma and prophecy, seeing that he stands midway between them, and should hold the balance with unbandaged eyes. He it is who culls whatever good there may be in either system, rejecting the irrelevant and superfluous. He it is who proclaims at once the indignity of dogma and the impossibility of a morality which inculcates perfection as a necessity. He decries the inutility of effete creeds as much as the absurdity of guiding affairs in the light of ideas. He is essentially a politician, at heart an agnostic. And, as a body, the critics are as dead to regeneration as the dogma-ridden priesthoods. Indeed the self-complacency of him who sits in judgment on the powers that be, whether human or divine, historic or scientific, is possibly more disastrous than that of one who, believing himself a link in the chain of apostolic succession, feels that on the strength of this dogma he is appointed mediator between God and man, the delegate of God's absolution from sin. The critic denies the possibility of compromise with the ideal because he recognises no transcendental life; yet, though he will have neither dogma nor creed, his whole intellectual life, being a deliberate denial of the law's impulses, is a time-serving compromise with his own vitality.

The striving after intellectual excellence to the neglect of moral contention inevitably results in

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the higher development of the critical mind. And the cross-breed between the dogmatism of the priesthood and the urgings of intellectual refinement results in compromise at once disgraceful and disastrous to that freedom of thought which reverences all things and fears no devils. Its historical illustration is to be found in the history of the Jesuits, who, seeing the immense power that education was gaining in Germany and the strength it gave to the people in casting off the old dogmas, set about propagating the same seeds with a determination that they should bear a very different fruit. The followers of Loyola, selected only from among men of exceptional intellectual ability and physical excellence, devoted their lives with heroic denying of their own individuality in the interests of their order, to the education of the upper classes. So wise indeed were they that their finest men and ablest teachers were specially reserved for the education of the very young children; and all their services were given gratuitously. Ultimately they succeeded in removing many Lutheran professors; and, on account of their superior methods of teaching, even protestants would send their children to the Jesuits. Presently Ingoldstadt in Bavaria rivalled Wittenberg and Geneva as strongholds of learning; yet whatever the Jesuits taught, astronomy or classics or mathematics, their whole concern was theology and discipline, while they held that mere learning without dialectics was valueless. This revival of learning, the sole reason for which was the rehabilitation of decaying dogma, resulted,

The critic lives upon time-serving compromise.

The Jesuits.

Loyola sought to serve the Truth by time-serving.

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despite the splendid classical scholars it produced, in the restoration of abandoned superstitions, such as rosaries and miraculous relics, among the people. Even in their researches into literature and history the Jesuits would tamper with the writings of the Church Fathers in order to support their own doctrinal claims—a fact emphasising strongly enough the absence of a truly scientific spirit in their labours. Yet in the departments of learning, where revelation could not clash with their dogmas, as in mathematics, natural history, etc., they are said to have given us men who could learn as well as teach.[1] But the prostitution of learning to the narrow object of bolstering up a system whose doctrines their increasing education must have inevitably made them question, had they claimed any of the freedom denied by their austerities, could only result in a dishonesty of intellect as disastrous to the attainment of a higher degree of morality and wisdom as are lying and stealing inimical to the welfare of society. To strike a compromise between criticism and dogma is as dishonourable as making friends with the devil for the sake of peace.

Erasmus in his criticism left the Truth to proclaim itself.

Erasmus, on the other hand, may be taken as a fair type of the critic who will neither compromise with dogma nor aspire beyond intellect. Understanding absolutely the work of his friend Luther, sympathising intellectually with his hatred of the monster he was slaying, Erasmus, content in his

[1] *Vide* Herzog and Plitt's *Real-Encyclopedie für Protestantische Theologie und Kirche.* Art. *Jesuiten orden.*

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intellectual superiority, would not quarrel with the existing order of things. He stood midway between the struggling prophet and his hydra-headed enemy: he watched the fight, and, resting unscathed himself, would give no hand, no countenance to either. He, though intellectually true, ethically compromised with the dogma which he so strenuously decried; and this for his own peace' sake. Had he joined his dispassionate learning with the higher desire for Truth which was burning in the soul of Luther and illuminating the whole of the German peoples as well as England and France, he had perhaps done that which Goethe thought was possible. But for this nothing short of the absolute denial of self, as seen in the God-possessed Luther, could suffice, although even he could not free himself from his small superstitions and some ancient dogmas. Yet what matter they, when contrasted with the prophetic light shining from the great sufferer's soul?

III.—The Prophet

Than Luther no finer instance of the prophet crying in the wilderness can be given. His strength lay in the purity of his ideals, while the power of insubordination, the necessity for growth, was so paramount in his life that he taught the world how to loosen and cast off its shackles. He would tolerate no compromise, no critical complacent ease. In the most trying incident of his grand life, his appearance before the Diet at Worms, he let us see how

Luther to rid the world of lies must proclaim the Truth.

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the terrible conflict was still raging within him, long after he had cast in his lot irretrievably with the Christ of the Gospels and against the anti-Christ of Rome. They tell how after a night spent in terrible prayer in which fragments were heard by his friends, such as 'My God, stand by me against all the world's reason and wisdom! Thou must do it.—Thou alone, for it is not my cause but Thine. I have nothing to do for mine own self; nothing to do with these great lords of the world. I would have good peaceable days, and be free from tumult. But it is Thy cause, Lord! The true, eternal cause!' etc. etc.: all absolutely pathetic when compared with the solitary figure of the monk, thin and worn with illness, anxiety, and close study, standing alone on the following day before Emperor, Electors, nobles and ecclesiastical grandees, the papal nuncio, all prosperous in body, clad in Spanish yellow, scarlet, violet and ermine, content in their self-satisfaction and infallibility, contemptuous of, or at best pitying, the helpless excommunicate before them.[1] Little wonder that the strength of authority, reverenced of old, pitted against his new-born freedom, of implicit obedience against his resurrectional insubordination, appeared almost insupportable, and that his voice was feeble, his manner hesitating, when he asked, after acknowledging the authorship of his books, for a day's delay to consider whether he would retract their heresies. And this compared with his triumphant, fearless, convincing reply of

The conflict between authority and Truth.

[1] *Leaders of the Reformation*, by Principal Tulloch (second edition), p. 82 *et seq.*

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two hours' duration on the following day—'I neither can nor dare retract anything; for my conscience is a captive to God's word'—is proof of the moral rectitude and triumph of his insubordination, and typifies the sore fight and victory of his militant life. What if in his later years, his heart torn by the excesses of the Anabaptists and the insurrections attributable to the casting away of the Romish shackles, his mind and body suffering from the terrible fight he had undergone with a power which temporally and spiritually dominated the whole Western world, his courage failed him, his belief in the rationalism of divine law waned, his old conservative spirit asserted something of its sway? Even in his painful adherence, with a spirit of truly papal bigotry, to the doctrine of transubstantiation in the famous conference at Marburg, where he denied the hand of brotherhood, though reluctantly extending that of charity (*sic*) to the soldier-reformer Zwingle and the Swiss churches, we cannot but admire and appreciate the spirit of hatred of compromise, although in the support of one of the narrowest of dogmas. His suspicion of the results of compromise are better seen in his fear of Melancthon, who, while upholding altogether the reformed religion, sought for reconciliation with the Papists. In the one case one cannot but feel that toleration, if not compromise, would have been obligatory, in the other had been altogether unjustifiable. In the former it might have proved evolutional, but in the latter could be justified only in the desire for ease.

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Milton, the critic and poet.

Milton,[1] our great prophet of Freedom, very definitely states at what point toleration must cease. He insists, although not in so many words, upon the necessity of the prophet's making terms with his adversary even for the Truth's sake, and justifies a compromise between exalted ideal and fanatical dogma, provided such compromise does does not run counter to or deny the essential standard. The latter is comprised, with him, in the word of the scriptures. 'The hottest disputes among Protestants, calmly and charitably inquired into, will be less than' 'things absolutely necessary to Salvation.' He argues that Lutherans, Socinians, Calvinists, Anabaptists, Arminians, 'may have some errors, but are no heretics,' because 'all these profess to set the word of God only before them as the rule of faith and obedience.' On the other hand, when Popery is considered, Milton becomes fanatic; and rightly so. He will admit no justice in critical compromise. 'Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political, both usurped, and the one supporting the other.' And his claim that Popery is contrary to the scriptures, necessitates the refusal of argument with its professors. He will admit no compromise even for the sake of peace.

In this classification of the functions of dogmatic, critic, and prophet, I have deliberately left the latter to the last because his position and function in the development of the species *homo* are of such importance that they need separate recognition and

[1] In his essay 'Of True Religion, Heresy, Schism, Toleration.'

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judgment from a different standpoint. The prophet, we shall find, works, suffers, and aspires, not because he is *sui generis*, not because he is a special creation, but because he has a larger share of the spirit of growth, which, foreseeing the attainable, pervades, inspires, and accounts for all the phenomena in evolutional ascent.

The prophet is gifted with the spirit of lawful progress.

Prophecy is imagination in fruitful operation. It is actuated by a faculty of seeing beyond the immediate needs of the present into the no less imperative needs of the future. It is the power of the acorn impelled by the possibilities of the oak-tree, but aided in its growth by conscious will and prevision. Adam's first great step in evolution was his prophetic understanding that his needs were greater than the garden's yield; his second was the eating of the apple though death was to be his reward. And the imagination I have already argued may account for all the phenomena of evolution.

From the point of view of the history of life's evolution, the prophet may be but a variation, and one perhaps often ill-fitted for actually transmitting and perpetuating those points in which he differs from his kind; the more so that he is prompted to his departure from the pleasant ways of Eden into the unknown fallow fields of the imagination by a spirit of transcendentalism in opposition to the utilitarian and altruistic promptings of personal or family advantage. Though his martyrdoms and fastings may justify our questioning his fitness to survive, and proclaim him valueless in the process of

The prophet's mundane unfitness for survival.

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evolution as generally understood, yet, by example and precept, he gives to his kind that new and ever-widening environment of spiritual advance and exaltation, which tempts and drives them out of the satisfactory routine of the old conventions. He it is who offers man a new ideal of obligation, lets him understand the mighty gain to those who seek not their own lives. It is he who, despised and rejected of men, has made the world understand that there is a higher utilitarianism than that of personal, family, or national profit, has made it realise, even as it accepts the facts of natural law, that, although good must be done for its own sake and not for its material advantage, reward must arrive from the love of virtue, and disaster must overwhelm those who do not obey the law of their advance. The prophet, if he do not take his place in transmitting those variations which exalt him above his fellows, shows them nevertheless why such variations are admirable, and how they may be assumed as vital factors and given or transmitted to others for their uprisal. The imitative power in all species is possibly quite as potent a factor in the production and generalisation of variation as any other. And the prophet, by his example, even though it be disastrous to his safety, no less than by his precept, awakens in his people that dormant sense of something to be desired beyond position and wealth, something perhaps beyond even life and the power of love which it means. In such awakening they find their first desire is to live the life he is living, to cast in their lot with his undoing, to nail

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their colours to the mast: and this, although the fight must be a losing one so far as practical, mundane-utilitarian victory is concerned. Indeed, in this faculty of nailing the colours to the mast is seen the one idea which dominates the prophet and his disciples, as distinguished from the lesser men and women who, in this day, cultured and refined, with a hatred of cant, a critical appreciation of ideals, and an accurate knowledge of their power in the world's and the individual's history, lack the grace of God which generates faith in love and makes works worthy. The critic as such may be iconoclast; but he will never find the true God, never make his pupils look beyond logic and science for the true wisdom that comes only in freeing the vision from the limitations of the eyes. The man of science is but critic; the man of learning is but critic; the painter and the musician, even, are but critics unless that grace of God which has inspired all things with growth and desire for enlargement beyond their environment is stirring within them. The priesthood as such have done little or nothing except in so far as they have been freed by grace from the shackles that have ever been on them. Even they at times have been excommunicated and have become prophets for the regeneration of the world. Yet the dogma-ridden churches typify the vital faculty of stagnation and the dragging downwards of all who cling to their vestments; although, but for the restricting environments which they have offered and enforced, they had never perhaps husbanded in their midst that

The Tree in the Midst.

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strange, unclassified Tree whose fruit they sought to withhold because it blessed the disobedient with the knowledge of good and evil, and gave them power to live in the strength of God's grace when driven from the pleasant paths of intellectual enervation. That blessed Tree grew even in the garden of the church, dug round with the offal of plenary indulgences, papal bulls, and Peter's pence; and its fruit grew so fair, so wholesome, so desirable, that the most obedient of all that church's sons found it necessary to eat and be excommunicated. And Luther's insubordination gave knowledge to humanity. The Tree in the Midst is typical of the spirit of protestantism to which we have owed all our intellectual enlargement, whether in religion or politics, literature, science, or art. And if we are overawed by the fear, as prevalent now as in the days of Luther or of Adam, of eating the forbidden fruit lest we die, we are but denying the evolutionary law of our being. The garden of science and the garden of art, no less than those of the churches and states, have still trees of forbidden fruit in their midst. And those who, because of their obedience to the laws of their Edens, find strength to disobey that the higher law may be fulfilled, are or will be the prophets of our time. Meantime we starve until they, who are serpents in the eyes of the conventionally respectable and academically exalted, show us the fruit we need. We starve until they awaken in us the law of being for becoming's sake, the law that we live into new life because we fear not death in the old. As surely as we die because we eat of the

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forbidden fruit, we, in so doing, make possible the life of resurrection.

Summary. To sum up in a few words our conclusions as to the rights and wrongs of Compromise: it is right and practical so long as it is means to an end that shall further prove a seeking of the ideal life. It is wrong and unpractical where it essays to fix our eyes upon the present easy facts, and to turn our back upon the ever present eternity because we think we do not need it. And in the light of this definition we should have little difficulty in judging as to the moral aspect of any sort of compromise. By its fruit we know one tree, by its blossom of promise we know another, by its desire for fruition we know a third. But that which neither bears, nor attempts to bear, nor hopes for the fruit which is its sole justification, must fall under condemnation. Compromise must only stand so long as it aids or hopes to aid the fulfilment of the ultimate Law. We may state that when dogma is an evolutional compromise with understanding, or art with beauty, or science with wisdom, each works for the revelation of the indwelling law of truth wherein it abides; and thus we learn to live. Yet for dogma to exist for the sake of an ecclesiastical system, for art to flourish for art's sake, for science to worship its own image, is desecration of the Law.

II.—On Competition

Having written so much on compromise in its ethical aspect, I have cleared the ground for what

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must be said concerning the ethics of competition. To admit that living for the betterment of our fellows is the highest means of enriching ourselves, is to assert at the same moment that life existing in virtue of the law of competition must be paradoxical. Man cannot serve two masters and respect them both unless he exalt insincerity into a virtue, or inconsistency into an intellectual equivalent. Yet, largely because of the competition of one animal with another and one species with another, the fittest for advancing the dignity of life in evolution have survived; and by this law of competition the possibilities in life are in some measure fulfilled. On the other hand, we men, thriving because of our species' obedience to this law, now take some share in the developments of its urgings towards a wider environment; and we learn that, if we would live in consistency with an ultimate possible attainment of the Law as our guide, we must have done with all idea that the individual's primary concern is his own interest, and must live in the belief that the first need of each, if he would still uprise in obedience, is the welfare of his brothers. Even the lower animals live their life primarily in obedience to the law whose aims they know not of. Though they know little of altruism they are unconsciously impelled by the transcendental. They breed with no foreseeing sense of parental joys, but in obedience to the law at operation within them for the evolution of their kind. If they live in strife with their neighbours' welfare, they fight, if unconsciously, yet most undeniably, in the interests of their

The ethical paradox of competition.

Even the animals are inspired by the Law's transcendental needs.

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species' welfare; for it is essential to the race's progress that the fittest survive. And if man, in obedience to the ideal law whose ends he cannot see, be also content to live strenuously for a purpose unknown, which yet he knows to be worthy; if he live for brother, country, race or transcendental ideal rather than for self—he may contentedly leave his destiny to that same all-righteous law. And, in thus striving in his obedience, he will still righteously compete. This it is my purpose to show.

Love inimical to competition.

As man evolves in altruistic obedience, he learns that his love cannot be confined to brother only, but must extend of necessity to his whole household and from it to his city, and thence to his country. And the highest patriotism will ultimately be attained only when the kingdom of God numbers all men as its citizens. Thus, with the steady extension of the Christian idea of brotherhood, contention of man with man must grow less in the world and universal peace will be attained; and this will yet be, just because the great Prince of Peace, in preaching the law of giving the life if it would be saved and of turning the other cheek, came not to send peace but a sword. In the lowlier aspects of the law of nature, where the interest of the species was the sole paramount concern, the sword is the means through which the fittest have survived: and so far it is justified in its fruit. And although we have not yet done with the wounds of this sword, be it of the flesh or of the spirit, it may yet further be justified: unless the promise of the law be a lie, and man, in obedience to his high

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inheritance, is striving after an ideal corresponding with no actual; unless the teachings of Jesus Christ, which have revolutionised the life of those fittest to survive, were the words of a madman or a charlatan. Yet the gross competition in utilitarianism, in the spirit of which men and nations war together, is not justified in its fruits; for in human affairs none will dare proclaim that might is always right, any more than that money must be the measure of virtue.

Man may outlive his competition with man; yet is contest still essential.

In the light of wider revelation the competition and the contention of man with man would appear to be no longer essential to his high success in altruistic enlargement. Competition and contention nevertheless are absolutely necessary to life, necessary to salvation; they are still the very means of subsistence and survival. How so? In the bygone ages the individual's environment was always narrowed by his rival standing in his way, each threatening the other with destruction if he sought to advance in the power of gaining extension of life. If the desire of enlargement proved strong enough, there was nothing for it but to fight until one was worsted that the fitter might survive. But now the law is blossoming and gives promise of the fruit which in its beginnings it had ever in view; and man's neighbour is now his chief means of progress. As there is nothing antithetic between flower and fruit, although so different in appearance, so there is no paradox in the law of competition, which now rules that, instead of opposing one another in the path of progress, men shall go hand

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in hand, sharing the labour, sharing the gain, while each seeks food, if need be, to stay his fellow's hunger. In such way is the environment of each most fittingly extended.

'True enough,' our political economist will admit: he who holds that competition in commerce is as necessary now to the production of the best work as it formerly was in the evolution of the species: 'true enough in the domestic circle and among intimate friends. But how, without the intense desires engendered by competition, without the fear of rivals, will such work be done as shall bring that superfluity of money which is the true measure of the state's prosperity?' The economist's claim.

A time is perhaps not far distant, O worthy economist, when the prosperity of even the individual will no longer be measured by the money in his pocket, but by the possessions of his soul. The time is perhaps already here when the fittest suspect that the happiest men and the freest people are found where the greed of money and lust of competition are least furious. And if such be true in fact or possibility, the main premise of the economist's syllogism is at fault and he is silenced. But I nevertheless grant his claim if he will write *contest* for *competition*: contest is still, and must ever be, our very means of survival, our only possibility of growth. And this contest must ever be with that which stands immediately in our way of advance. So it was with the beasts of the forest, and the birds of the air; so it is with the nations who furiously rage together. And it is no less the law with the Shall man's measure be his pocket?

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individual man: he also will still fight the opposing force which confronts his efforts, whether they be stimulated by the needs of his family, the gains of commerce, the wonders of science, the possibilities in art, or by the attractions of the empty fruit of the Dead Sea. Man must and will ever contend; but, even where he still competes with man, it need not be in enmity.

And yet his position is radically different from that of lowlier individuals blindly struggling for the supremacy of their species in obedience to the law's stern behests. For man's fellow should no longer stand immediately in the way: the attainment of riches at a brother's loss results in no enlargement of the field of life. In the higher acquisitions of beneficent living, in the contemplation and investigation of the mysteries around us, man is not opposed to man, but works in harmonious desire of gaining that which, if won by one, is the prize of all. Man with his ever extending aspirations has an equally increasing field for labour; and contention with the wind-swept seas and stagnant forests, with hateful dragons and foolish faeries, make, in all conscience! a sufficient total of opposing forces. The wider his environment the less need must there be for man to waste his energy upon the spoiling of his fellow-man. And man has wide enough realms to contend with and control in science, art, literature, even in men's hearts if he loves them too well to desire their undoing: he need not fear for his possibility of riches.

The nobler contest.

No: we shall never have done with contest. We shall never sheath our sword. We shall ever fight,

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even if we must ever bleed, that our family, our community, our nation, our race may continue in advance towards that unknown city whose beauty we can but believe in so far as we obey the wonderful laws that have emanated from its high court of justice. Yet we need have no traffic with the political economist's view that the needs of competition justify gain at the price of another's loss. Our competing may even take the form of a happy racing with friend and brother if each is but content that the race be won, let him win who may. There may even persist a noble rivalry so long as each who strives grows strong in the faith of the attainment, and, so far from desiring his opponent's downfall, exults in his success as a good won for all.

The wrong and the right competition.

No better instance of wrong, therefore fruitless competition, can be found than in the ordinary modes of discussing a question, whether domestic, scientific, or political. The very barrenness of the result proclaims the poverty of the strife, seeing that hardly ever is the consequence other than the confirmation of each combatant in the correctness of his original views. And in addition to this waste of an energy which might, if only used for the elucidation of the truth instead of for the defeat of an opponent, have brought gain to both from a profitable competition, there results an almost inevitable spoiling of temper and precipitation of bigotry. 'Must we always talk,' asks Emerson, 'for victory, and never once for truth, for comfort, and joy?'[1]

Strife in words.

[1] Essay on 'Social Aims.'

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The turning of the other cheek must be in the interest of the smiter, who may at times need other handling.

Are there then no occasions in which a man is justified in placing himself in opposition to his fellow-man? Is it to be always a turning of the other cheek when smitten on the face?

The question should not now be difficult to answer. Any one who will unstop his ears to the commands of the Law, and will have no traffic with time-serving compromise; who will shrink from embracing a craven mean between his own parasitic tendings and the demands of high impulse—should see the absolute consistency in the Saviour of man coming with sword in hand and offering his person as the price of peace. For we must understand by now that the whole ethics of any social relations whatever are summed up in the question of mutual advantage, as judged from the highest possible standpoint. The turning of the other cheek is incumbent upon us only in the interests of our adversary, that we may take him by the arm, even with the sting of his blow still biting our face, and teach him how his rivalry and his energies may be better spent in co-operative labour. But if his whole idea in life is to work in opposition to the law's high behests, to live at the expense of his neighbours' earnings, to win his race at the cost of his brother's loss, or to further the opportunities of degeneration in himself and his fellows, then to submit might also be favouring the law's undoing.

There are and must yet be occasions when the man in whose soul the law is strong and justified, in whose heart there is strength to turn the other cheek, can do no less and no more than take the

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sword in his hand as the only possible means of fulfilling the law. Yet he alone is justified in smiting his brother or chastising his child who can do it in utter tenderness, and as if in symbolic demonstration of that more terrible natural law which claims death as the wages of sin. He only is justified in submission who can nail his colours to the mast. He only is justified in slaying who would nail his body to the cross.

The truth of smiting and submission.

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INHERITANCE AND WAGE

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CHAPTER VIII

INHERITANCE AND WAGE

In the pages that are past I have sought to give my reader a bird's-eye view of the great road of ethical evolution up or down which we are all journeying. Each one of us has been, as it were, brought to a certain point on this road while sleeping, before he was awakened at his birth to his unsought obligation to carry forward the goods with which he is equipped. Some doubtless pursue the road of their life still sleeping and nevertheless may be a passive means of handing onwards the equipment of life to future road-farers: such gain nothing for themselves, do nothing for their fellow-travellers, add nothing to the inheritance of their children. Some on the other hand awaken so truly to the exigencies of the road and become so wise in seeing that it must lead somewhere, that they make the road easier to others, and the hope of the journey's end more inspiring. Indeed for such the road is illuminate with shining flowers, whose light is not seen by those who sleep. Such, too, have ears open to messages of promise with which the air is full in tender music. Such, too, in studying the ways and life of their lowly companions in travel, whether walking

The journey of Life.

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on four legs, flying on wing, or creeping on their bellies, gain from them wonderful stories of the bygone labours through which their kind have toiled while carrying forward the torch of life. And my hope has been to help some of those travellers who have half-closed eyes to open them wide, to lift them to the light beyond the mountains, to find truth in the dust beneath their feet.

Thus does each wayfarer, whether sleeping and taking the road because he must, or awake and enriching his journey because he may, live his life in accordance with a great indwelling law which thrust him out of the infinite cosmos on to this finite dusty road: of which he remembers not the beginning, of which he cannot see the end. And amidst the ever multiplying labours and difficulties, the efforts of some to help, the struggles of others to hinder, are found, for our need and our solace, sundry bowers of ease, shrines of hope, where rest with its unknown beneficence may be freely taken, and where we may drink deeply of the water which, in quenching our thirst, arouses anew the desire for more labour. And if, while taking our ease, my reader and I, who have met at some mossy or beech-shaded resting-place, think together in silence or talk of our journey's road, we may find some profit in appraising the possessions and hindrances with which each in his own fashion is equipped. All great essentials we shall find we hold in common; some great burdens we shall bear in different degree. One has great hope and small endurance; the other may have less knowledge of

Man remembers not the beginning nor sees the end.

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the country whence he came, and yet grow less footsore. But we shall be sure that neither has aught that the other cannot understand if he will, whether it be heavy with sorrow or pregnant with joy. We have met in these pages to hear hard things, hard because they are the truth of the inexorable; and before we part there are yet a few words to hear, but, for once and for all, of courage and infinite hope.

And, like travellers enjoying the solace of rest, we may look backwards on the work we have done, and forwards to that in store for us. We look backwards, not so much perhaps on the actual toil we have suffered, on our hunger and hopelessness, on angry torrent and forbidding ravine; not on these, I think, provided our journey was purposeful, but upon the satisfaction of achievement and even more upon the initial idea of intention in which we set out. The problems of the road, the difficulties of our life, our means of contending with adverse forces, the reason of our various resources, the increase of our supplies, the past dismays, the hopes inspired, the storms in darkness and the peace in sunrise, all have been to us of great and immediate importance; yet, as we rest in kindly shelter, it is not of such things and problems that we mostly think, but of the strange, perhaps nearly forgotten yet wonderful *Wherefore?* that drives us forth from the limitations of our ease and security, upon the road of freedom. Back ever to that wonder of beginning, simple as the seed, infinite as the long march of generation which evolved that seed, we turn our eyes, and instinc-

The one great thought is the question *Wherefore?*

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tively realise, because 'we feel that we are greater than we know,' that our little individual pilgrimage likewise may be, whether long and mighty or short and feeble, a journey in generation.

The shelter of the Tree in the Midst.

And so for a while, freed from the desire of knowledge, we may rest beneath the great Tree in our Midst, which, from the depths of its dark shadow, scatters to the winds its seeds of light, and lets fall upon us its petals reminiscent of hope; we may commune with the silence of the whispering leaves and dream of the illuminating beneficence of the shadows. And in such converse we may feel backwards into our beginnings, content in their essential wonder. We leave the weary problems of thought and speculation as part of our equipment not essential in ourselves; we shed them, as we would cast our dusty and cramping clothes when we would go back to Mother Nature and rest like babes in her arms, content in the wonder of our attainment. In such peace of thought we may well sleep. And when our sleep is over, and we have quenched our thirst in the deep wells of the ineffable night, our eyes open wide once more to the journey before us. The same wonder assails us, though the question is now not *Whence?* but *Whither?* And with this great call to resurrection we leap to our feet, we spread wide our arms in exultation, we shout as the willing blood quickens within us: and all for we know not what reason. And ever as this freshened joy of re-found life grows quiet in our very obedience to its impulse, it seems that we must perforce don our intellectual clothes, shoulder our heavy

We know no reason for our joy in life.

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basket and put shoes on our feet. For these are our means of journey. And we must have them and work for them that they may ever make harder and better work both desirable and attainable.

Thus, I say, we look backwards as we rest, thus we look onwards in hope as we arise; and, whether in toil or in rest, our thoughts seek to answer the two unwavering questions *Whence?* and *Whither?* All our soul's possessions revolve round these words. Must they be answered? Cannot we live our lives and fulfil our destinies without troubling our minds with matters of such questionable profit? Yet is the profit doubtful? To each one of us alone must separate answer be made whether he face the unknown or seek querulous subterfuge: for always the healthy mind will turn again to the two great questions in full knowledge of their mighty import. We ask them or not according to our temperament, whatever that may be, and not according to our capacity for answering them. And those who faithfully ask them must seek of themselves the answers: the more strenuously we ask, the more surely shall we come ever nearer to the possibility of answering, though it be only in an ever-increasing belief that the reality of question implies an all-embracing ideality of answer. Indeed these questions have been the basis of all intellectual development. The greatest among men of all nations and all time have never ceased asking them; they have felt such ideas to be essential beyond all knowledge and laws of knowledge; they have felt them to be the basis of all ethics, personal or political, of the rival claims

Must we seek answers to the questions *Whence?* and *Whither?*

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of individualism and collectivism, of free-will and destiny, of research and revelation. 'Tis the brave men and loving women who water the Tree in their Midst.

Back to the beginnings.

Although in these pages I have more than once taken my reader back towards the beginnings of things, because, in so doing, we could better understand their ongoings, yet once more and for the last time I am going to take his own soul, his inner self, it may be, back to its beginnings, and thence onwards to his present self. I am going to show him how he exists in what he possesses, be it Inheritance or Wage. I shall show him how he grows in virtue of his love, how he loves in degree according to his true wealth in possession, how he lives and attains in degree proportionate to his power of love. But before pointing the importance of understanding the difference between inheritance and wage, I must establish my claim that man's existence, as person and power, can stand only in virtue of what I call the soul's possessions. And these conclusions will be found to attest the deepest truths of our nature, because they underlie and vitalise all its mundane fact.

I.—The Soul's Possessions

If we look at our own personal beginnings in mental development we shall know more, I think, of the idea underlying the generation of ethical sense than by any amount of study of the world outside us; and this knowledge of the idea is revealed to

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any and every man and woman who is of average intelligence and has sought to walk in obedience to the Law. Yet if this be so, why this elaborate argument that I have written in so many pages? Precisely because the world of intellect, of logic, of science, has sought to separate man's mind, eager to blossom and bear fruit, from the old instinctive wisdom of his inheritance, older than either logic or superstition, truer than even the triumphs of evolutionary lore. And this old inheritance is no less than the touch with the infinite which the simple and pure often hold in abundance: though neither have they learning to talk about it, nor are they careful to prove it. It is the touch with the infinite which, when owned by lesser men strenuous in militant virtue, may make them priests or fanatics; which, when owned by men of greater intellect, in whom knowledge is content in serving, may make them seers and proclaimers of the truth, be they servants of men or science, of letters or art.

Our greatest inheritance is touch with the infinite.

The intellect may acquire or inherit its own riches as the pocket may fill itself with its own gold; and precisely as the rich man resents a suggestion that there is aught desirable which his money cannot purchase, and believes that nothing is worthy which may not be labelled with its price, even so the man of learning resents and fails, perhaps altogether unwittingly, to understand that which cannot be assigned a correct place among his pigeon-holed parcels of pedantry. And it is because of the failure in this day to understand the true relation of the life to its learning—and this even among many who

The intellect is a pocket to hold riches; but some goods it cannot measure or contain.

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labour to enlighten the people—that I have considered my argument worth pressing. In our desire for intellectual riches we accumulate them truly to such an extent that their purchasing power for anything beyond more riches of the same kind becomes often steadily deteriorated. This is exactly in correspondence with the ethical law which rules that the power of money lies in inverse ratio to its quantity: the richer the man the less is he able to purchase the priceless; and, generally, the less he desires it. It is the meek and not the rich who inherit the earth, however high the walls these build around their woods and pastures, howsoever they succeed in excluding the poor from the simple rights of their nature. No: the danger in intellect to-day lies in the overvaluing of what books can purchase, as surely as the danger in commerce lies in the hoarding of money that cannot be righteously spent. And in both domains of labour a right understanding of what is truly good to possess would make all work more fruitful. In the one world, wisdom and insight would more faithfully increase in a disciplined labour of love; while in the other, power in charity would advance beyond all the ambitions of the philanthropic millionaire.

The high worth of the intellect.

And yet I would not have it imagined that these possessions of the mind, the value of which I say is now so much overestimated, are not to be desired or are worthless. I would but have them accorded their true place. Though perhaps with many a man of intellect, as with many a man of money,

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the only chance of understanding the true worth of brains and bank might lie in their selling all that they have and giving to the poor, yet, as part possessions and so long as they do not fill the whole soul, intellect is of priceless value, and money is possibly of much, as means to ends greater than themselves. And these greater ends are the soul's true possessions. As the soul's true goods are its aims, so is its life comprised in its purpose.

We live solely in virtue of our possessions.

We need reflect but for one moment to understand how truly we live in virtue of our possessions. All flesh, and especially man, the chief exponent and justification of flesh, exists, as I have repeatedly urged in elaboration of the dictum of Heraclitus, in virtue of its power in becoming, in virtue of its growth. But in such growth there are periods of rest in which perhaps man's very existence slumbers, when his power ceases to be active, kinetic, and for a while becomes passive, potential. At such moments we may assert that his power for resuming active life lies in the possessions he has stored up in his soul, and that, even when sleeping or at rest, he depends upon the wealth of his possessions: precisely as when awake and at work he depends for his growth upon the purpose of his aims and his consequent success in the acquisition of new riches. Such a statement may at first sight appear materialistic rather than ideal, and egoistic rather than altruistic; yet it is not so necessarily. For the truth of the statement depends upon what we consider as our riches, whether they are such as further the eternal growing, or whether they hem

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us in with a wall built to shut out our neighbours, with a wall that must ultimately embrace either a prison or a furnace.

I have suggested that for our encouragement in ongoing we may look backwards to the point whence we started, and consider the wealth we have acquired if only that we may know something more of the fresh, unborn beginnings that are ever ahead of us. Our past has been but a beginning; our present is but a beginning; our future we have good hope may yet prove a beginning. We can desire no ending, unless shipwrecked in that hope which alone makes life possible. And this retrospection resolves itself into an examination of our possessions, our stock-in-trade, whether they be inherited from parents or ancestors and bequeathed to us at the very starting-point of our wayfaring; whether they are acquired by personal effort; or whether they are the messengers ever journeying between man and the great storehouses of wisdom's wealth. And every fellow-traveller, man or child, beast or bird, tree or flower, is such messenger; and each toiler along the road may know it, if only he keep eyes and ears open to their tellings. For all the soul's possessions are increased by sharing, like the widow's cruise of oil, whether in labour, in gift, or in transmission to posterity. And we, you and I, fellow-traveller, have need to examine these possessions of the soul in some minuteness, seeing that they bring us into close touch with that fund of infinity whence we draw our life; where we may borrow what is needful; to which we may return what has become our

True possession is increased by sharing.

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own in utter trust of its dues and obligations. For it is this mystic sense of our relation to the womb of infinity, ever thrusting us into existence, that awakens in us all the higher achievements of mind and body; it is this sense that gives us hope in learning and living; it is this sense that enlivens in us the great feeling of the worthiness and duty of our little lives. Whether we be children of imagination or men of dust, whether we shine in love or grow dim in self-seeking, every reasonable being, possibly every beast of the field, is impelled by the behests of this unknown sense to live the given life in one way rather than another. The sense is there though but few may be conscious of it: even as we profit by many a physical sense, although we do not recognise it as such because we cannot handle or see its organ.[1] So that it is no paradox to infer our daily dependence upon a great fund or sea of infinity on the surface of which we have emerged: to whose beneficent depths we may perhaps sometimes return, that strength may be gathered for our toil.

Our touch with the infinite is most real.

What then are the possessions of the soul in which I say our existence has its being, in the accumulation and dispersion of which we grow? What are these things of such high excellence that increase in their acquisition is more than life itself, whose giving means their growing?

Before helping my reader to answer these questions, I must make a distinction between the things which possess us and those which we possess. The

The things that possess and those that are possessed.

[1] Witness the sense of equilibrium, of which we only become conscious when its service ceases, and we turn giddy and fall.

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things of the material world, which are so strenuously sought by the multitude of men to fill the empty storehouses of the mind and heart, are such as can be handled, can be bought and sold. There is no commerce between them and the high possessions, their only relation being that of master and servant: though which shall be either is the one question of import to every man, woman, and child. And the ponderable possessions may sluggishly and lifelessly cumber the ground where the imponderable should grow and distribute fruit: in such relation alone does each kind recognise the other, and there is no barter possible between them. These truer things of life Crœsus cannot buy, those things which are life-shorn the archangel cannot hold: the true wealth is only possessed in giving of its fruits, while the dead money only grips its owner in an embrace of corruption. The wealth of the soul is power always a-growing, not correlative to physical forces, which are fixed, unalterable in quantity, though consistently measurable in their protean changes; and the soul held by its physical possessions is a terminable equivalent, its power represented and measured in terms of monetary symbols. Yet we may perhaps think that one quality is shared by each with the other, namely, the quality of growth—we may say, of breeding: for the more money a man accumulates, the more it labours with him to shovel in more; while the more a man loves, the wider ever grow the possessions of his soul. Yet the two, in spite of this similarity in capacity for increase, have consequences as definitely opposed

The latter live and grow, the former die in spite of usury.

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to one another as their essential beginnings, the one being a mere accumulation, the other real growth: the more surely a man crowds his weaving-house with fabrics which he does not need and his neighbour cannot use, the more he hampers his looms and restricts his weavers' truer desires for producing fine work and enhancing the general capacity for distribution. And truly in each extreme may the individual be said to possess his soul; yet the possessions of matter are so small in limit, so narrowing in influence, that, although the soul of Dives may yet have possibilities of growth in spite of them, they scarcely interest our inquiry; while the holy possessions, uncorrupting and incorruptible, have such illimitable growth in beginning and ongoing, such profound import both in seed and resurrection, that, to those at least who have hope for man beyond our day of commercial ethics and worship of success, they cannot fail to awaken a questioning wonder. In brief, the distinction lies in how far a man subjects to his service the things of the comfortable world, or how far he is driven by their intolerable mastery.

The soul's possessions are inherited or earned.

And now to proceed. In considering the soul's highest possessions, we may for the sake of simplicity in expression employ the terms of commerce. And with such help we will consider this inquiry concerning the soul's high possessions, and classify it into two main divisions—(1) the things of inheritance, and (2) the wages earned. As in commerce the power of earning depends largely upon the capital inherited or earned, so in this immaterial wealth,

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upon which we rely for our daily supplies to a degree far greater than can be measured by our consciousness of such privilege, either we prosper upon our inheritance and our acquired wealth, or we enter on our trading handicapped with debt, also either inherited or reaped from our own sowing, and with small energy for liquidating such patrimonial obligation or for laying by capital for ourselves.

I.—The Things of Inheritance

Our patrimony.

First in order and in wealth among our possessions is our patrimony. Without this we can have no share in life, seeing that our form and functions, our instincts and passions, our intellect and ethical sense are all mere inheritance. We little realise the immense range of ancestry from which we have our being. From our parents and their forbears; from our country's history which they shared in making; from savage breeders of a progeny ever growing greater than themselves; from four-footed or four-handed precursors of these, blind in obedience to a law that would one day bring mastery out of their subservience—from these we collect our belongings.

Our immense range of ancestry.

All the very facts of our own being, by which we claim the privilege of calling ourselves Man, took their genesis in potential seed back in the beginnings of life, before legs or wings, hunger or fear, action or rest, could be recognised as such. And far back in the countless ages of unrecorded activity, the universe of life, emerging then as even now it is ceaselessly emerging from the silence of its

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infinity, was big with the promise of that which should come. But by our present knowledge of ourselves we can alone hope to judge of their beginnings; by our knowledge of the laws of present life we may know that these very laws then, in the ages when life first appeared on our cooling earth as a seed implanted by the wisdom of God in a corner of his garden, were set moving because of their possibilities eager for work and manifestation.

The acorn owns nothing but the idea of the parent-tree, and man is nothing but his birthright.

To conjure once more our symbol of the oak and the acorn, we cannot conceive of the tree emerging from its seed save in virtue of the idea in possibility dormant within it, unconsciously eager for its resurrection. And precisely as the oak were nothing without the law of its inheritance, so were man, for all his boasted freedom, nothing without his birthright. Man has no points of superiority over the lower forms of life but those which he has inherited from them in potentiality; he has no virtue of universal life uplifting towards the infinite whence he came, but it is transmitted to him in ever active, ceaseless uprisal through many meek and some most terrible forms. The anger of the tiger, the tenderness of the dove, the courage of the lion, the timidity of the horse, the love and self-abnegation of the dog, the craft of the fox, all these, virtues or vices as the individual's standpoint in evolution may decide, are held by us men in common with our lowly cousins in evolution. There is no structural nor functional merit possessed by ourselves that has not taken origin in lowly forms: else is man a special creation. And it is not otherwise with our emotions. Even

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The powers of love, joy, hatred, and sorrow are all inheritance.

love with its attendant joy is known to beast and bird. We may see in them how love lives in obligation and joy in fulfilment. The unconscious purpose in the birds' desire of mating heralds their subservience to a transcendental law; the care of their eggs, stuffed with a mystic wonder, and the ceaseless serving of their naked nestlings, proclaim true love because it rises above the demands of self-service. And their joy in personal life and freedom reasserts itself when the fledgelings have found the strength of wing which gives them independence. The fulfilment of the humble love of offspring in obedience to the transcendental law, of which they are the brief manifestation, being accomplished, they awake once more to the joys of the wind and the chase. Indeed the three estates of egoism, altruism, and transcendentalism, are proclaimed by the birds in work, in patience, and in song. And even though the highest of these estates be oft denied by man, he too takes conscious and willing part in furthering its high attainment; yet with this difference: man aspires beyond what he knows because he may, while the bird but sings because he must. The distinction lies not in the actual passions of life but in the degree to which divers individuals are conscious of their power, and thus take share in their emancipation or slavery.

Maternal grief is universal in nature.

And as with love and joy so with sorrow and even hatred. Who will deny that the grief of the calf-bereft cow, wailing through the night in tender desire to give milk to the strayed weakling, is the same as a woman's sorrow in losing her child? Who

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will doubt that the same divineness of love is implanted in the heart of each by an inheritance which each profits by, each transmits, by which each is driven unconsciously, and, from a self-utilitarian standpoint, unreasonably, to obey a law whose purpose she cannot understand, and at whose frustration of fulfilment she cries in grief? Who can question, I ask, that the bond of obedience to the inexorable law of maternity is the same law in woman and cow, and that it partakes of moral force in so far as it depends upon that awakening of an altruistic sense which shall dominate the self-utilitarian? Both inherit a great idea of obligation to the law in which they exist, an idea of obligation that takes form in what we call love. Each is unconscious, in the operations of such love, of her subservience to the infinite; or of her instrumentality, whether she suffer or rejoice, in the process of the Law's fulfilling. Objectively each obeys because she cannot help but obey; subjectively each rejoices or suffers as the law is justified or frustrated in her person. Yet in the lower intelligence of the cow, there is no more than a glad acquiescence in the fulfilment of motherhood, no more than a sad blindness in the submission to the disappointment; while in the higher intelligence of the woman, she, knowing that the Infinite gave and that the Infinite has taken away; believing that the Infinite is greater in power and in knowledge, in conscious personal intelligence, in capacity for joy and sorrow, than she its little offspring and exponent—beats her hands against the closed door

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whence the baby had come to her, through which he is gone, that she may perchance put herself into some other communication with this Infinity than that of an involuntary obedience to its inexorable injunctions. So true is the inseparable union in nature between ourselves and the beasts that the weeping of the woman and the moaning of the cow are but the varying degree of a conscious protest against the cruelty of the law's frustration. The obligations have been thrust upon each, the love has sprung up in fountains whose springs lie deep in the eternal waters; yet the joy of the life's fulfilment, the satisfaction of the law's accomplishment, is denied, and bitter sorrow reigns in the seat of thanksgiving.

Anger is universal.

Our passion of anger also we share with the beasts. When, with its incorporate hatred, it is seen fiercely regnant from the face to the tail of the leopard awaiting attack from his enemy, it is terrible to behold; yet even more dread is it when dominant in the heart of man knowing full well its unreasoning enslavement of his will, his love, his obligations, nay, even of his self-interest. Yet in man this passion in his heart may be but a remnant of ancient righteousness dominant in the law's impelling of the tiger. The uprising of function and correlative structure has apparently been evolved through the strange competition of individual and species, through the slaying of the weaker by the stronger, through the survival of the fittest. And those among us, who are free of this desire to thrive at the price of our neighbours' failure, find it hard

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to believe that such bygone and still extant terrors take part in the fulfilment of the will of God whose abiding idea is love in the life he is creating. Yet that which looks coarse and clumsy in the potter's initial manipulations on the lump of clay, is, when viewed from the standpoint of the outcoming vessel to become perfect in form and utility, truly inspired by the idea of the vessel's ultimate service. Neither the work of creation nor the potter's handicraft must be judged by beginnings that are unintelligible to our ignorance, but by their prospective possibilities in fulfilment. Even the leopard's anger arises from an unconscious obedience to the law that the fitter of the two that fight must survive and fulfil the needs of that law. And each opponent, driven unconsciously by the desire to fulfil in his own person the compelling law, disregards his own advantage, his own safety, his own desires, in obedience to the ultimate need of his species. He will do no less than the best possible towards the future progeny of his race, be they his own or his enemy's offspring. And in such sense this anger and hatred are in the leopard divinely transcendental, paramount to his altruistic love of mate and cubs, paramount to his self-utilitarian needs. And yet for man the passion of anger is mostly subversive of all the great gains of the law's fulfilling, and is therefore decadent, immoral, denying of the law's purpose. Man's passions, one and all, are harnessed to his will. Yet even anger may —nay, must—be loosened when the law of advance, the law of giving in increase, the law of love, is

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frustrated in its will: hatred must even yet arise in our hearts of that which is bestial and sinking into corruption. This day's new-found sense of pity that desires peace at any price, and, whether in a feeble love of fellow-men or in the sloth of ease and luxury, preaches toleration as the first article of a creed of decadent humanitarianism, is necessarily subversive of the old law that still reigns in militant morality. There is plenty still left in our world to arouse anger, plenty even to awaken a holy hatred, if we would take a share in God's fulfilment of his law.

All inherit the impulse to obey the Law.

All things then, all nature of things, are inheritance, so far as we are made partakers in their abundance; for all obey the inherited sense of the law's requirements of their lives. The bird seeks his mate in obedience to an idea of purpose in which his soul unconsciously subsists and holds its possession; and, in anticipation of the needs of unlaid eggs, of unhatched weaklings, of new-created miracles clamouring for warmth and worms, he, in a new-found joy of obedience to the wonder-working Law, relinquishes his own delight in wind and wing, and serves his mistress in her unconscious desire for motherhood. And the leopard too takes passionate satisfaction in obedience to the law which impels him to stand up for his right—which is the right of the unknown law—to carry in his own person the possibility of fulfilling the Law; and he will rather risk all his joy in life, nay, his life itself, than relinquish that inherited birthright which he obeys in his blind anger: the birthright

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being the privilege, if he can justify his holding of it, of handing onwards through the ages the torch of life to illuminate the darkness in ever increasing brilliance. All animals inherit their nature, and, in virtue of its increase, give power of increase. All either live in obedience to the law of their possessions, or die because of their incompetence to fulfil this law's command that such possessions must increase if they shall be held.

The inherited power of increase may lie dormant.

Yet the power of increase in such wealth is not always apparent and may lie in abeyance: the seed, while retaining its potency, cannot fulfil its destiny until surrounded by a fitting environment of soil and rain and sun. Again the possibility of increase, the power in the seed, may lapse. In human possession we find the virtue of increase fails in three ways: first, if the environment offer such degree of luxury and ease of life that the individual seeks food for the satisfaction of growing fat and not in fulfilment of the law; second, if love for the luxury of being served usurps the place of service to the law; third, if the individual take anger at wounds inflicted upon his self-importance, when such emotion is justified only in obedience to God's hatred of that which is slothful or degenerate. I dwell at some length on such points because, being incontrovertible fact, as appears to me, they are of high import in relation to an understanding of man's possessions, obligations, and responsibilities. In the might of the creating law of love we are come thus far in our evolution. And, consistently with a hope of further enlarging our possessions,

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we would know, not only what we have, but also whence we had it, especially that we may compare its value to our ancestors with its virtue, or possibly the reverse, to ourselves in our enlarged opportunities. We exist, all of us mostly, some of us entirely, in the wealth of our inheritance: for it is in the power of such possessions alone that we can exercise our ever increasing desire to add strength and quantity to them.

Man's unconscious wealth of inheritance.

There is much yet to be said about our inheritance. But before proceeding I would make it self-evident that our existence consists in the things of our inheritance, in our love of them and in our capacity for increasing our hold on them through this very love of them. Yet precisely as bird and beast of prey are all unconscious of their inheritance which drives them to obey the law, so are we human animals, children of one cosmic mother, enchained to a tyranny of obedience we cannot escape; and, whatever may be the sum of the individual equivalent that we are able to add to our inheritance, we still live our lives unconsciously, irresponsibly, yet in awful obligation to the law of our inheritance. As our instincts are all inherited, as our structures are bequeathed to us, and we are guided by their laws without knowing the purpose of their behests, so are our virtues, even those which we intently labour to win, arrived to us only because of their inherited possibilities. Whether such virtues be of the nature of intellectual gain or of ethical excellence, whether we make them our own by hard study or by strenuous denial of self, in one and all

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our success is due but to our tending of the seed of whose existence we are conscious, yet whose purpose we know not, and giving it an environment of soil and sun to foster its germination, flowering, and fruiting.

Man's inheritance offers wage for earning.

We exist in the enfolding of our inheritances. Yet our inheritances stand only in virtue of their offer to us of wage; and in the earning of wage we grow. Though not responsible for our inheritances, we are none the less born with obligations. And, as an honest son will acknowledge his inheritance of the debts and estates of his father in the same deep sense of love, so dare we not repudiate the obligations we have inherited, alike to profit by the good gifts of our ancestors and to starve the proliferous weeds of destruction which they may have sown.

His obligation to inherited debt.

Though we are not responsible, I say, for the debts of our fathers, we are under dire obligation to liquidate them and hand onwards their curse in ever diminishing luxuriance. For such is the law in which we live and by which we are impelled to do good actions; such is the law by which we are tempted to do evil deeds for which we are not responsible, just because they are but remnants in us of what was as right in the beasts of prey as it is wrong in us. Our consciousness can but take note of their tendings and our will can but foster or starve their compellings. The responsibility lies in the law, the obligation with ourselves. And the great conscious Lord of Reason, the Word of Love, the Proposer of Destiny, who has willed the law, will not deny his obligation to his offspring suffering in the conflict of growth.

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The golden thread.

Our inheritance, as soon as we are conscious of its obligations, places us in strange intimacy with the infinity from whence we have drawn our being. It is a golden thread, invisible but sure, by which we may trace backwards our puzzled footsteps through the maze of life's wanderings to an Ariadne of hope more real than the Minotaur's threat of destruction. It gives knowledge of our unity with the beasts, and points obligations drawn from our other humbler beginnings; it gives us touch with the unending Law that has evolved the beautiful world as the outward and visible sign of the determinate Truth indwelling. We, with all phenomena, are living forms abiding on the great sea of infinity, fertile with law, pregnant with life. In it we hold our possessions, whether of inheritance or wage. And the greatest of these is love. Is this sea of infinite possibility a philosophic fable, a prophet's bauble? Has love dwelling in conscious hope proceeded from where no love, no consciousness can reign? Are we, pigmies of infinity, greater than that infinity in any one of our inherited and growing attributes? Can we know love if such be only a desire for self-excellence? Are we, suffering instruments of the transmission of the law, to take no share in its attainment and fulfilling? Have the gods designed such multitudes of sufferers, such seas of sorrow, solely that one day perfection may be attained in a few individuals for their companionship? Will they disregard the fact that these sad instruments of their will have desired and laboured for truth though they earn no wage for their labour?

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To no man is it given to answer such questions for his neighbour, though, here and there, one stands in the crowd who would give his life to tell what he knows. And yet it is by such giving of his life to others that he makes the questions ask themselves in his neighbours' hearts, makes them understand that the answers inspired by the crucified life can alone stand in the Truth. No question, as I have repeatedly insisted, can be asked to which there is no answer, or to which the only satisfying answer is impossible or paradoxical. And as reasoning beings we dare not insult our intelligence by accepting answers that fail to satisfy the full spirit of the questions. With the true knowledge and wisdom of that which is revealed—and all revelation is measured by our individual capacity for receiving it —we may await, in strenuous, militant living our higher wage and enlarging of habitation. For in such patience will come greater possibilities of possession, higher revelations of that which as yet our eyes are too dim to see, our ears too dull to hear. Such enlargement will weave for us wider nets to fish with in that great sea of infinity upon whose surface we live in our frail little barques, threatened in storm that we may know our frailty, rocked in smooth harbours that we may study our strength. Or, if in our folly we can believe in no wealth in that sea beyond what each of us draws up in his net; if we believe that by fitting our barques luxuriously we win more from life and need care less for the labour of fishing; if we first soften our life in ease and then strengthen our bulwarks lest the waves

Some find the silken clue yet cannot give it.

Man a barque on the sea of infinity.

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beat too loud and disturb our slumbers—we may need that shipwreck which bad seamanship invites as the only chance of our awakening.

But if in our wisdom we live our life on this ocean in the law of combat with our environment, of rest when we are weary, of ever-deeper fishing for the treasures of the sea, in the knowledge that what it has decreed is just and true and lovely however little we may understand; if with our growth in knowledge of life's seamanship we learn that our possessions are not in our wind-tossed ship, through whose service nevertheless we gather them, but in the ocean itself, and that our possibilities in wealth are limited only by the limitations of our growing souls—then, when the day arrives, late or soon, desired or unasked, when our little ship must be wrecked, its cabin, its deck, and its spars smashed into uselessness by the ocean's merciful mastery, we may be content to sink downwards into the peace of the infinite sleep, there to await perhaps a new uprising in a nobler vessel, strong in possession of a new-drawn chart, with orders no longer sealed.

The foundering of the barque.

(a) *On Rest, Hope, and Faith*

It is not necessary or possible to review in detail all our wealth of inheritance. To do so would necessitate a complete treatise on biology, such as is not yet, nor ever will be, written, a full dissertation on psychology, concerning which the savants know something less than the simple-minded, and a work

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on the nature of God from which must be expurgated the falsehoods of theology. I can but show the lines upon which our thoughts may run, and let my fellow-scholars see how much a heart, simple and worshipful, may learn from the face of its great young mother.

Rest and hope essential to man's life.

There is one great and unmeasurable gift which, of all our inheritances, we often prize least, although it is as necessary to life as the air we breathe. And as we pollute the breath of our lungs by shutting out of our houses the air which blows from mountain and valley, so we poison this priceless gift; and the toilers for gold with the seekers of pleasure look upon it as a necessary evil, because wasteful of opportunity. I refer to Rest in all its phases, whether it be patience or sleep, or that other repose of which I shall speak as an inheritance of rights in the unknown. And inseparable from the idea of rest, as I shall presently show, is the possession of Hope: for without hope life will not dare sleep. Hope again is hand-linked with Faith.

The value of repose and rest demands our close attention. Our lives are fretted away by petty frictions rather than by great sorrows; and only because we cannot rest from our conflict with the thorns and thistles, because we will not sleep in peace when the delight of joy is past. We fear the morrow's renewal of the fight, and we resent the hours of silence and unconscious regeneration because we might have stuffed into them more of unearned happiness. The whole object of the much-worshipped progress of these latter days would

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Restlessness wastes the soul's possessions.

appear to be the acquisition of higher speed and greater concentration, to the eternal detriment of the soul's true possessions, and of their attainments in wisdom. In the city's life there can be no true rest possible save to the blessed one, who, content maybe with a crust, can at times forget the whinings and shoulderings of the crowd because his eyes look up to the street-hemmed sky. And, despite the strife that we cannot elude, the hills and valleys, the brooks and birds still remain to the humble, though they are unattainable by him who, fighting for commerce, dies for success: it is the meek who inherit the earth, and, in her regenerating rest and inspiring repose, await in contentment, knowing that they possess what God has given. And for that other, who works only for the excitement he may win when the drudgery is over, there is no contentment in repose, no rest in regeneration; for his labour embraces no hope for his work's higher excellence, and there is no storehouse of treasure upon which he may draw for enrichment in joy.

Faith is strength in the possession of hope.

And without faith, which is strength in the possession of hope, there is no rest, no patience, no peace in fatigue, no true sleep. For faith is the knowledge within us of something whereby and for which we live: it is our hold upon God; it is our rejoicing knowledge of his obligation on usward, our belief that not a sparrow falls on the ground without the fact being recorded in eternity as an appeal from the helpless. And the very essence of faith is hope, without some spark of which no man

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ever yet held on to his life: the two are inseparable, and comprise the mystic religious sense.

If we regard our hopes as vital possessions eager for work, strenuous for deep knowledge in wisdom, athirst for the joy of life, they are hardly compatible with an asceticism which confounds the innocent and necessary joy in God's gifts with greed of unearned delight. Self-denial for asceticism's sake is as foolish as, though less disastrous than, work for pleasure's sake. And to refuse our daily wage, prompted by the thought that labour is nobler when it meets with no reward, is to invent for our own self-gratification a system of ethics that shall be higher than the Law of God. To work without reward is to deny ourselves that promise of hope which is the very essence of life; and he who, because he would renounce all earthly joy to gain an eternal recompense, refuses his labour's due wage, does but renounce possessions which, so far as they enlarge his existence, are joys of the eternal. If we would abide in rest and be recreated in virtue of that hope which, as I say, alone makes life possible, we must have our reward of due joy; for if we deny ourselves this most worthy among the soul's possessions, we refuse the bread we have earned, and we are in danger of losing our touch with that living sea of infinity upon which alone, in spite of its tempests, our boats can live.

Work, even if charity, must bring its wage.

Rest were not recreating but for that spring of hope at which we drink; joy were not regenerating but for its uplifting in us the sense of life's worth, but for its whispering of untrodden realms in

The true virtue in rest and joy.

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the soul's possessions. The sense of hope extends beyond all knowledge: in it we live, without it we die. In young and old, in the fleet of foot and the broken-winged, in the exaltation of uprising life and the depths of sin and degeneration, it is the one possession that gives us the heart to work, in spite of disappointment and failure, in spite even of deadly success. And so true is this saying that, as all the world knows, no sooner are we bereft of hope, than we find our life impossible and leave it. The verdict on the suicide should not be that he died *insane*, but *bereft of hope*. All who seek to awaken the degenerating to a sense of their danger know that the first essential is to give them hope, and to show them the worthlessness of a life that deprives them of their just inheritance. We must see at once that this estimate of the vitalising power of hope is no fanciful platitude, no fond abstraction of the philosopher, but a great fact, passionately vital in the heart of every living thing. Every one, whether idealist or agnostic, knows that these words are true. And if they be true, can we trust this sense of hope as absolutely real, or is it but an invention of the little human mind, a conceit to make life possible? What is this hope by which we live our saddened, much maimed lives, knowing little of promise, little of joy, wending our way in hunger heartened by a little fulfilment? Why do we still live when we argue that we know the measure of our inheritance, when we think we have won the limit of acquisition, when we burn our life into ashes of disappointment? when, but for this

Without hope Man dies; but the jury find insanity in natural law.

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living spark of hope, virile and driving us ever to try yet again, we would gladly lie down and wake no more? This hope, I think, can be no other than the feeling, greater than knowledge, that, notwithstanding the unprofitableness of our lives, we but live in obedience to an unknown power holding purposes we cannot grasp. This hope is no other than the spirit that impels the bees to work for an attainment of which they know nothing. Yet to us the feeling of the necessity of our lives to the cosmic purpose is a consciousness in hope; and the Creator, in pitiful tenderness towards our suffering, gives us, through many of whom his ministrations are manifest, that priceless, conscious desire for something greater than ourselves. In this tacit declaration of the part we play in the universe abides the wisdom of hope.

Hope in life.

And of our final rest? of the great right in inheritance that is so much dreaded because we see not the awakening in our flesh? of the last sleep when, too tired to fight longer for our possession of mortality, we lie down knowing nothing of the awakening, save that it may still be in hope? Is the hope, that carries us onward to this point in passive trust, to prove, when we face the gate of the unknown, a delusion and a mockery, a fallacy to make us desire life against our better judgment as to that life's worth? Hardly. For hope is the means whereby the law has worked; and the means is part of the law. The law cannot deceive, cannot be less than man's hope of its mightiness. Hope is the reflection of the law, as we see it in

Hope in death.

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Hope is a dim reflection of the law's purpose.

our little minds; and it must be greater than we can understand, not less. Therefore are its promises and their fulfilments greater than our highest conceptions of their possibilities. To that man only can they appear to fail who is going downhill and awaiting, inviting, deprivation of his inheritances: to that man alone, who hugs his gift of possible mortality, can hope appear as a delusion, can life appear as a mockery.

Man's last rest and last hope come in silence.

And this last rest, I say, which we call death, what of it? Death is the termination of the law of our mortality, and cannot be other than beneficent in freeing us from conflict with the perishable. For in its awakening shall be known which has risen supreme, the master or the servant. After our day is spent we sleep, and the spirit within us awakes in new-found hope for our contest: after our flesh is spent we die, to find we have but dipped deeper into the ocean of life and awakened with such hope in regeneration as will make us exult in a newborn, untrammelled body. But these things we do not know, we scarcely feel; and some of us who are shipwrecked, whether in success or disappointment, scarcely desire them. Yet others there be, strong in magnificent sanity, men and women of great mind and big heart, eager for giving and upholding, exulting in life, finding joy in earth's increase and wealth in self-denial, are willing for, hopeful in, this departure from their mortality. These know no more than I of that resurrection of the body which must be the essence of the greater birth; and yet, great among their kind for work, for giving,

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and for accepting joy as the direct touch of the hand of God, they abide in the peace of the faith that whatever he has ordered his law has wrought in love. Life's passion, weary with the conflict, lies down in the tender arms of repose; and from this sleep there must be the old awakening in triumphant hope. Yet why, oh why! possessed of this fine inheritance in hope, which alone carries us through life, do we average ones, who are not great workers, who can but look to our leaders and dare not essay to point the road, dread this laying down of our feeble, corruptible bodies? Why will not this fund of hope, which teaches us that things are greater than their appearances, that we ourselves are greater than we know, carry us through this ultimate gate, through which we may not return, in blessed confidence that all is well with the law? Why should we fear that life, so full of promise of joy, in the wonder-working of whose methods we know nothing, may end in a crash of pain bringing the universe in ruin about a human soul great in divine possibilities? Why cannot our fund of hope let us know that man shall uprise on wings when he passes alone the impenetrable door and the unseen world surrounds him? Why cannot we know that our present limitations are but precursors to wider freedom, that our present air is but a shadowing mist compared with the illuminate breath of the eternal hills?

Why the dread of the law when it no longer demands our obedience?

The answer is simple and obvious. Because we are not yet sane. In our long journey in evolution through mortality, we have lost something of that

We have not yet earned all our wage and lack sanity.

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holy sense of hope, while perforce we have been filling our storehouses with the possessions, whether of instinct or inspiration, inherited and accumulated through the long dim ages of ancestry. As one who, bereft of hope in life, voluntarily passes through the door his fellows dread, is deemed lacking in mundane sanity, so he who, his time being come and the messenger arrived, dreads the portal of new promise and clings to his dwindling physical strength, is, perhaps in larger measure, lacking in transcendental sanity. Let us but remember that in the minds of the great the fear of death has been least, the hope of its beneficence largest, and we need not fear to follow. For the greatest are the sanest; and the sanest are but best equipped with that wisdom, love, faith and hope which cannot be measured, no, nor spoken of, by the knowledge of the flesh. It is these who know that whatever is is best until some better thing becomes possible.

Faith and Hope are sisters.

Like consciousness and will, Faith and Hope are twin sisters. In our long journeyings through the evolution of our bodies and the education of our minds, in our failures and uprisings, in our dire and endless contest with tendings towards degeneration, we have grown in knowledge of many things, and in power over more; for this has been the purpose of the law in whose will we have, at first obediently and lastly in something of conscious co-operation, laboured. Yet, in this wonderful acquiring of conscious power and will-ful domination, we have, just because of the filling full of our being with urgent bodily needs, lost much of that hold on

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the deeper life: we have lost belief in the depths of the infinite sea on whose bosom we lie. In the stuffing of our limited storehouses we have forgotten, lost sight of, the old inheritances faith and hope, by which we live in all things. The calm trust of the patient beasts and the confidence of the questioning children are the expression of this belief in life's trustworthiness which hypercultured man may lose. It is only the great ones of the earth, that is, the simple-minded who inherit its riches, whose hearts are full though their pockets be empty, that have the wherewithal to draw from the deeps of the well the living water that springs into everlasting life. Theirs is the finer sanity, the truer wisdom: their portion is that they are never bereft of hope.

The trust in children and beasts.

To give an illustration on smaller scale of what this bereavement of hope means, I may cite a curious condition of mind familiar to physicians; for it will define, within the bounds of our purely mental grasp, the wide working and great need of this hope, which, when in militant operation, we know as faith. I refer to a form of monomania, that is, a loss of sanity on a single subject, while the mind may be sound and even powerful on all others. It is called *agoraphobia* (fear of the market-place), and consists in the individual being possessed by an unreasoning dread of crossing any open space, such as a treeless meadow, a bridge, or a cathedral nave. If one take his hand, sometimes if one give him a stick for support, he will undertake the dreaded experiment; but, unaided, he will travel

The possession by fear.

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over any width of circuit to avoid essaying what to him is an impossible horror. And I think the fear of death, although it is the rule rather than the exception in the Western mind—which, nevertheless, is yet actuated by an optimism unknown to the Oriental—may be due to a lack of the sense that, whatever it is in a man's nature to accomplish, he can do without fear and in perfect confidence, that even this dreaded, treeless meadow, this bridge leading into the impenetrable, is no less part of a journey of purpose than are the spaces feared by one suffering from *agoraphobia*.

Indeed to be possessed by fear, that is, for fear to assume such ascendency in our minds that it paralyses action, whatever may be its immediate cause, is to lose that mental balance upon which depends our sanity. Fear in its place may be normal and just. In the horse it has produced that fleetness of foot upon which his beauty and excellence depend, and ensures escape from attack: in his species the most timid and fleetest is the fittest to survive and propagate his kind. In the lion, on the other hand, fear may be abnormal and impolitic, and may lead to unfitness and destruction. In man, to fear what is right and ordered by the wisdom of the Law because we cannot understand, is to lose our sanity; although to disregard the instinct to fly from a death that can be honourably avoided may likewise predicate madness. Yet it is as certain that no great deed was ever accomplished, when fear of possible consequences dominated the mind, as it is that fear in perpetual session may deprive us of

Fear is right when it urges to right action, wrong if it paralyses.

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the faculty of performing any smallest instinctive function with which we are endowed.

Implicit trust in our inheritance is essential.

In thus including in the equipment of sanity the proper trust of our instinct-inheritances I am straining no point in psychology; and it will be no exaggeration to affirm that they are sanest who trust most that side of their nature which is the property of all, inherited, instinctive, emotional, in preference to that which is newly and individually acquired in learning. The instincts of what is good for our food, what is beautiful, what is right and what is wrong, what is noble to acquire, what is base to accept, all these senses, if normally tended, depend upon trust of our inheritances; and to lose that trust in any particular is to lose large part of our sanity. And similarly with the senses which have organs: to distrust our eyes' informings as to facts when they should correct our feeble imaginings, is to suffer from hallucinations of mind; to distrust our ears, when, though awake, we fancy voices are speaking to us and our ears should correct such suggestions, is to lack sanity. And our trust of these sense-organs is an inheritance gained from the experiences of millions of generations, not merely from our own little lives. It is the trustful use of those riches bequeathed to us that alone makes intellectual work possible, that alone enables us alike to acquire facts for our souls' feeding in the eternal growing. Yet obviously it does not therefore follow that every inheritance is saner than knowledge acquired in wisdom. The production, for instance, of undesirable variations, the tendency to

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which can yet be transmitted to offspring, soon leads to such deterioration as involves the destruction of the inheritors. And in man the law is not different, except that he has sense to understand the disadvantage of inheriting parental faults and so is under obligation and has power to correct them. No; the inheritances that are priceless in their sanity are the common property of all who inherit and not the privilege of the few who may have variational excellences, or the reverse, transmitted to them. The latter, which are but historic, must be tested and proved before they can be counted among the sanities; the former, which are traditional, have already stood the test of the eternal growing.

The permanent inheritances compared with those of mere variation.

And as our stature and strength increase in virtue of the use and trust of our inheritances, historic or traditional, our capacity for enlarging our environment and filling our storehouses with acquired possessions must increase also. And not the least among such riches will be found that capacity for dipping into the sea of infinity from whence is come our inheritance, from whence will come new stores of that life in hope and hope in life upon which our very existence and sanity depend, and to which alone we can trust if we would lie down in our grave in perfect faith that it is a blest resting-place on our journey. But before saying a few words more on this capacity for drawing upon the forgotten privileges of our inheritance I must clear up certain points concerning possessions acquired in the earning of wage.

Greatest among our gifts is the power of dipping into the sea.

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III.—The Wages Earned

To draw any sharp line of distinction between our inheritance and the profits resulting from our individual labours is impossible. For we can conceive of no attribute, as I have already said, the faculty of which we have not acquired from our forefathers. It is but possible for us to make use of these faculties, choosing such as are worthy of increase, and refusing the dubious assistance of others which will serve us best in ceasing to cumber our garden. No line can be drawn between our physiological operations of which we have no knowledge, our instincts which appear to depend upon a sort of unconscious knowledge as to the necessity for them, and such mental operations as appear to result solely from acquired power of thought and memory. We have no knowledge, for instance, of our wonderful digestive processes. They seem so distinctly automatic that we hardly see why they should be dependent upon the life of the individual. Indeed in the lower forms of life they would appear to be so far independent that by removing the greater part of the frog's brain he loses all desire for food or movement, all fear of attack, all desire for warmth and shelter. Food may be put before him, or his eyes may be assailed by threats, and he will neither eat nor drink nor move, though he breathes and his heart still pumps the blood in obedience to the automatic instincts of his flesh. But if he is pinched he will jump; if food is thrust down his

The comparative insignificance of our earning capacity.

The wonder of our instincts and automatics.

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throat he will digest it, and thus, so long as his needs are ministered to, his body will continue all its automatic functions. He has descended to the level of such animals as live by the food which passes through their bodies in the water in which they live without effort of seeking; as the vegetables by the air that is carried to their leaves and by the water which surrounds their roots. All evolutional history consists in the steady superimposition of higher planes of automatic intelligence, each species, as it acquires new faculties, retaining the old, and becoming less actively conscious of their instinctive operations. Each step upwards is into a plane in which the individual more intensely lives, in which his embryo-consciousness dwells; and it must be in virtue of the possibilities lying in this new-found higher plane that he produces those variations which persist for the benefit of himself and for the advance of his species in future inheritance. The conscious life of the lower type becomes the automatic inheritance of the higher when it has ascended into still higher planes of consciousness with wider fields of labour. A child, for instance, learns to play the piano only by conscious voluntary labour, each movement of finger being laboriously determined and thoughtfully executed. But, as soon as these manipulations are learned, they become automatic, and the mind is free for that finer interpretation of music which is possible only to one who has so subordinated detail to his will that one word of command sets his regimental mechanism keen to obey. Or again in the evolution of the mathe-

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matical sense, in the race as distinguished from the individual, we must assume that a big stride was taken when first the difficult problem was thought out that two added to two make four; and the individual who first made this discovery produced a variety of type which placed him head and shoulders above his fellows, and made him fitter for survival and better for transmission of the type to the future man. This man in his day was truly a genius, for he must have seen that the outcome of the problem was such in virtue of the inherent nature of things; and when to prove that his intuition was correct he worked out the sum on his fingers he became a man of intellect as well as of genius. Yet great as was the stride made by this father of mathematicians, the seed sown in his mind and transmitted to his children soon increased in power of growth. His offspring—perhaps only after many æons during which the seed lay almost lost, yet lived still in virtue of its potential possibilities—in their turn ascended into a higher plane of mental and creational advance, and retained the old enlightenment, but as a mental instinct and not as an active reasoning power. In this purely mechanical faculty of calculation so great are the strides that have been made that often, in the congenitally feeble-minded, an instinct of extraordinary powers of calculation suggests its dependence upon a higher order of intelligence. Yet it is not so; the mind, such as it is, having no occupation in thought, has the greater latitude for making use of its inherited instincts: it is but making use automatically of the

That which began in the genius of one became the instinct of all.

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gifts earned by the mental labour of its progenitors and transmitted as inheritance. Such faculty of instinctive calculation stands at the opposite pole to that perception in thought which we call genius; and when the soul owning this faculty of earning that which lies beyond its corporeal inheritances holds also the richest endowments of its ancestry, it manifests to us true human greatness.

What is genius?

Genius is the inspiration to rise above the dead level of that which is necessary to our personal and social needs and take into our souls possessions that transcend these needs in ideal and beauty; it is the silent working of the spirit of God within us, the πνεῦμα of Paul, that impels us to labour for wage better than the food of our body or the salvation of our souls, for wage that is the law's fulfilment. Genius is the power that has, in smaller manifestation throughout the whole animal and vegetable ascent, produced such variations of type as were necessary for surmounting environmental difficulties. As the environment of individual and species has enlarged with their increasing needs of a wider hunting ground, so the intellectual environment of man has extended in possession and desire of possession; and, ever as the range of life has widened, a new difficulty, a new defiance, a new dread of the impossible, has presented itself for the creature of genius to attack and overcome. Thus the wages of life's labour are won. The man of talent may reflect, look backwards and forwards, draw upon his fund of inheritance, may even learn to contemplate his paradoxes with equanimity; but it

The wages of genius became gifts to the needy and inheritance to the multitude.

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is the man of genius who invents, discovers, and gives of his earnings to the needy. Though often lacking some talents of inheritance, it is the genius who, for himself, repents and arises, and, for his fellows, urges them onwards to earn more of imperishable riches; it is the genius who, fanatic and thrust from the temple, casts away his worthless possessions because they stand as a barrier between himself and those to whom he would show the priceless wages of true living and noble loving; it is the man of genius who, a paradox himself in the eyes of the psychologists, refuses to accept the paradoxes that are the delight of their philosophies.

It is said that if in daylight one descends into a pit of sufficient depth and looks upwards through its diminished and distant mouth to the sky beyond, he may see the stars, though the sun be brilliantly illuminating the earth's surface. So, when we are surrounded by our possessions of recent inheritance and more recent acquirement, they so fill our world with their brilliancy that we are blind to the distant wonders of the universe, the higher inheritances from the worlds whence we come. And the man of genius is he who is not blinded by the shining, busy facts on the surface of life, but can descend into the abyss at will, shut out from himself the cares and trammels of reason, and behold the vast sidereal depths. To the genius, whether man, woman, or child, whether sane in the world's sanity or foolish in its deficiency, is revealed some knowledge of those truths that are hid by the very wealth of the inheritance bequeathed to the talented masters of intellect.

Genius descends into the darkness to see the firmament.

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Such live their lives in simple hope, rest, and fearlessness of death. Their greatness is often unknown to any but their own; it is often unappreciated even by these, because they possess no faculty of seeing and learning. But when this genius lives triumphantly in virtue of the truth he knows, when he has in him the feeling and knowledge that he dare not hide his light under a bushel, but must make it the property of all his beloved kind (and there never was true genius yet who did not love as well as live beyond the common degree), then he becomes prophet, worker, teacher, because he must and he may. And he need not be less of these because the worldly wise feel justified in calling him fanatic also, and look upon him with eyes of pity, if not of contempt. Yet it is never in virtue of fanaticism that he lives and loves and succeeds in ministration: it is in virtue of the truth abiding in such strength within him that all conventionalities are trivial, all politics are temporising, even all learning is of small importance, save as means to greater ends. When such genius is combined with the high talents of inheritance and learning we find men of power so great, or of proportions so superhuman, that all the world must worship: though perhaps not until it has had its fill of stone-throwing, fearing, and crucifying. And, to these who are greater than the fanatics, the triviality of conventions is so convincing that they will not uproot them where no deep principle is jeopardised; they will favour politics for their temporal service; they will value learning for all it is worth. Intolerance is to the fanatic what wisdom

The fanatic's genius is not to be discounted because of the stones flung at him.

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is to the wise, the motive force of the engine; but the desire for Truth is the controlling power of both.

But what is this genius, this possibility in the many, this privilege in the few? Whither is it leading? whence has it come? Genius is essentially spiritual rather than intellectual. It is that holy sense which has power to draw upon the great fund of life. It is an inheritance, not of parental excellence, but of primordial divinity. It is power in possibility, rather than in attainment. It is genius that will not admit the limitations of man's environment, that fails to see the horizon of the possible as immovably fixed. It is essentially spiritual, and indeed mystic, because it recognises man's inalienable touch with the Infinite Cause whence he has proceeded; because it knows that there are ever-new realms for conquest, new lands for discovery; because, having proceeded, it must ever progress; because it sees that the estate of transcendentalism is as real as that of egoism and of altruism. It is spiritual in that it will not be hampered by the facts of science or the teachings of the schools and the scriptures; for it possesses that which is not yet learned. And such knowledge, while coercive of labour and learning, is ever constraining to prophecy and illumination. Genius again is mystic because, although it must be recognised as the greatest force in the world, whether we consider our progress in material prosperity or in science, in literature or art, it comes from we know not what parentage and points the way to we know not what goal. It is mystic because it holds in its hands the

The power of genius.

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only possible answers to the questions it essentially embodies, *Whence?* and *Whither?* It is mystic because it knows that which there are no means of telling, unless it create symbols to awaken, in those who have within them some desire to burst their seed's bondage, their sleeping powers. The possessions in heredity, which in their excellence combine to make talent, can all be traced to their parentage: they are the sum-total of excellences earned by an ancestry gifted with genius, militant in the acquisition of treasures. And the wages earned by individual labour can also, and more easily, be traced to their sources, can be handled and valued, whether they be of the truth or denying of the law. But genius is not treasure to be hoarded and transmitted as such, to be earned and its worth counted. Genius is the right of earning, the power of inspiration; it is the right of becoming in virtue of being; it is the power of growth in virtue of loving; it is the power of loving that which is beyond the needs of our present being; it is the right to take the forbidden fruit. And hence genius is vital, is spiritual, is mystic, because it is the cosmic, creative force at work within us. If we like to consider genius as the initiation of a new variety, it still does not arise *de novo*; for it is but the awakening of the long-inherited, most excellent, seed, the possibilities of which in germination but awaited a congeniality of environment.

The universality of genius.

Why then is genius so rare? Because, like the commonest of all things, its very universality hides from us its excellence, and only when it rises in

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domination of the forest and is beheld by all lesser trees do we recognise it. Genius is as common as love, as ordinary as life, as essential as growth. And such as have eyes to wonder at the ingenuity of the bird's nest as well as the magnificence of the cathedral may daily see this genius shining in the eyes and thoughts of the simple-minded children and women and men, in whom the flame is not hidden beneath the bushel of so-called education and culture, respectability and greed. Genius, while rare as the garden rose, is common as the wild; while rare as the diamond, is common as the lowly earth which has produced the gem.

Genius is that which, in the depths of its love for all things, sees and possesses much that is hidden from those who love less. Life, love, genius, form a trinity in unity of utilitarian, altruistic, transcendental power.

Genius is desire for the forbidden fruit.

It is by genius we know that the fruit of the Tree in the Midst holds the knowledge of good and evil, and that by it alone can we live, though in the eating of it we die; we live into the growing by relinquishing what should die.

We can never leave the great question, which, as we gather the elements of all phenomena into a great simplification of wonder, is asked of man with ever-greater insistence, with ever-increasing demands upon his body, his soul, and his will. Each day, each hour, is a journey's end, and brings us ever freshly in touch with the silken clue that each one, man, woman, or child, may follow: but only in solitude or the most silent converse. At each such ending we open our eyes perhaps a little wider

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in truth and exult to have found a beginning. Standing with Pilate, amazed at the might of sorrow and the power of crucified love, we ask the one question of creation: What is truth, what is love, what is life and the genius to grow? Where are the wages of our labour? The questions are one; no man shall answer it but in the silent depths where his soul holds converse with God. All questions find answer in our trust and hope in the *whence* and *whither*.

Where are and whence come our wages?

IV.—The Whence and the Whither

But grant me, my reader, a few more words on the asking of our two great questions: for those who know not how to ask, are deaf to all answers, whether these tremble in music from woody glades or are trumpeted from the mountains.

We ask yet again, as ask we shall, Whence are we come? Whither must we go? The questions are one and not far from that other which Pilate asked. Who shall answer them?

Cannot we, by tracing back our inheritances step by step to our forefathers, to the variations they have produced and handed onwards for our greater excelling, find some point at which this will-force arose in virile, militant power of determination to grow and conquer; some point at which it awoke intent upon freedom? Cannot we simplify instead of extending the terms of our questions and thus come nearer their answers?

Cannot man find his beginning?

To one who asks what is an oak-tree we expound its beauties, and describe the mechanical strength

The question in the oak.

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of the wood, the tenacity of the leaves, the mysteries of its humble flowering, the strength of its secret power to reproduce seeds like that from which it sprung. And if such answer be but equivalent to asking the question again in wider terms that shall impose an answer in corresponding increase, it has perhaps brought us nearer understanding such answer in that we know our question in truer, earnester asking. Yet again in search for answer to this enlarged question, we may seek to amplify its terms. We tell of the structure of roots and leaves, of the flowers' sharing of physiological grace with the beasts and the birds, with the men and women who obey the Law, with those even who degrade their humanity. We tell of the shooting of this mighty tree out of the invisible infinite, of its strenuous determination to hold its form, its measure of life's power, in closest bonds with the ministrant structure it has so busily erected from the molecules of the air into which it uprises, of the earth in which it is rooted. We tell of its destruction by axe, by tempest, or of its dying, because its touch with the parental infinity has waned and it can no longer grip the dead material it had in its youth seized upon and compelled for the presentment of its essential life. We even tell of how its dead temple is of such use to us men that, without it, we had never widened our environment, built houses and ships, learned some lessons of life and hope and fearlessness. And some may incline to give answer finally by a great shrinkage of the question, and say that the oak-tree's life implies purpose and that the purpose is man's

Those who can be satisfied with stones need seek no bread.

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advantage. To such as this answer will satisfy, let it be satisfaction. To such as, in their instinct of growth, see that all enlargement of answer is to admit the need of the ever-greater question, this conclusion would be but an apology for complacency in compromise. For, as those who ask are given steps upwards towards the throne of the eternal answer, they know more and more of the unity of all law and all life; and of the brotherhood of the embryo-man with the embryo-oak, and that in the secret of the acorn lies the truth of man's soul.

However often man cries out in asking he must await the one time for his answer.

As we study in its growth and increase of strength the oak that is before our eyes, and as, in so doing, the questioning wonder of it implants the seed of knowledge in our minds, so do we look for the possibilities yet to be manifested, that lie dormant, potential, in the phenomenon Man. The more we know of him in his power, the more truly we ask in hope and fearlessness, whither is he going? whence has he come? The more we know of his frailty the more anxiously we ask whither may he be going? whence may he not have come? And the possibility of an answer, that shall satisfy the desire of all severed lives, ever shines more clearly through the mist which our eyes cannot penetrate, as we grow in the courage of our freedom and the power of renunciation. As we look to the mountains over which the sun may yet arise, we may rest content and await without fear the answer to our winged messenger, *Whither?* Nor will it be answered until in our hearts, swept clean of the multitudinous rubbish that accumulates in mockery of true possession, we have found the utter simplicity of the

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question *Whence?* nor until, in fearlessness of an only possible, only scientific, only satisfying answer, we let it lead us whither it will.

Retrospect of the steps that have led from the beginning.

Shall we, then, retrace our evolutionary footsteps in the hope of perchance finding the place where the sea of the infinite first threw us naked on its shore? For if this be possible it may bring us knowledge that somewhere, be it at the foot of the rainbow, in the heart of the earth, in the terror of the lightning or the soul of the dove, we may find a peace to content us in awaiting the revelation. Let us look back upon our road and remember. It will take us back through the æons of a parentage, that has ever, in accepting its inheritance, earned its wage, and bequeathed the unknown purpose of God. The road, we shall find, is the shore of the infinite sea, whose waves are eternally casting out of its depths the wailing, helpless babe of man, with no virtue in him save the wonder of the seed. For the greatest man ever made was not born so: he was no more than a seed of potentiality, fashioned while sleeping in his mother's womb, to be awakened in militant strength for the conquest of the universe. And whence is this seed which, transmitted from an unaccountable parentage, has ever grown in strength of its possibilities? Each step backwards brings before us again the conviction that every humbler seed from which the greater has sprung has lived and grown and reproduced in virtue of the possibility dormant within it of the future greatness of its progeny. As in the acorn, no suggestion of the oak-tree can, by minutest search, be traced; as we are nevertheless compelled to admit that in it the essential vitality

The mystery of the seed.

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of the oak-tree but lies asleeping; so the fertilised ovum, from which a leader of men should spring, holds, as its essential vital force, eager for life, the strong idea of its possible power. And through each humbler stage of parentage, whether of prophet or of oak-tree, we are compelled to admit that each ovum, each embryo, is great in its strength of awakening, only because of the possibility of an increasing outcome; a possibility which may nevertheless lie dormant while handed from parent to offspring through countless ages. And who dare assert that the limit of the possible is yet found?

The evolution of inheritance.

And backwards we may trace our parentage, through all its countless changes of form, of intelligence, of genius. Despite the lapses of the law, there shines, dominant over all, the great truth of evolving growth. Whether we hold this power of doing better than has yet been done to be unaccountable, or whether we ascribe it to an increasing realisation of an inheritance greater than the earthly parentage, the stupendous fact of racial advance remains.

Perhaps we must retrace our road in evolution through forms living by vile passions, hideous structures subversive of the law of uprising. We may find parents from whom we have inherited anger, hatred, and greed, passions baneful in man yet prompted by the law of life for the preservation of species, for the transmission of faculties perhaps necessary to future attainments in structure. We dare not deny a common parentage with the loathsome apes, the ruthless birds of prey, the crawling reptiles, the extinct ichthyosaurs; nay, nor dare

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we even deny our cousinship with parasitic worms and other products of lapses of the law. From such, we may hope, we have not descended; though, if we knew all, we might find a parent responsible for them and for us, in whom also the seed was strong in life precisely in virtue of a dim, far-off possibility of evolving man and the greater than man which is to come.

The primordial cell.

And the further back we go the simpler do form and structure become, until we reach a single primordial cell of protoplasm, virile because it held in its very being the faculty of evolving the whole world of life. And each individual man began his individual life in a like primordial cell formed by his mother in potential slumber, awakened by his father into kinetic life. In each man the ages' evolution of his species is repeated from this dawn of awakening until his full growth is attained; when, seemingly, his duty it becomes to make fresh demands upon the infinite whence he came, and to hand onwards to his children his earnings in freedom.

The ultimate inheritance.

And as the parent may transmit to his child this possibility, ever growing in passionate excellence of deed with each successive generation, no less must it be remembered that this very idea of life, this very possibility of growth which each individual obeys in obedience to the all-impelling law, is an inheritance. That which is transmitted is first inherited. Our life, our energy, began in one ultimate cell at that far distant time when the earth first cooled enough to make life possible on its surface and gave it environmental means of growth. If all cells transmit in virtue of their inheritance, had this

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primordial cell of mightiest outcome no inheritance?

The last possibility in questions.

Thus in our search for an utterly simple form of the question *Whence?* we are arrived at an ultimate possibility in asking. Yet if we ask this question aright, with the knowledge of the world in our mind, the feeling of man's greatness in our hearts, the hope that is bred in us of no less power than the infinite law in whose keeping we labour, in whose love we obey; if we ask this question aright, I say, in its naked simplicity, we approach triumphantly near that other question, *Whither?* The *whence* and the *whither* are the inheritance and the transmission. We have traced our power of transmission to our power of inheritance, till we have reached the primordial cell of the biologist, the Cybele of the ancients, pregnant with all the possibilities of creation. And no less, when we arrive at the door of a mystery which we dare not turn our back upon as impenetrable, we must perforce proclaim that the power of transmission and the power of inheritance are one because they are life itself: life cannot be bisected, cannot be split into components.

Because of the mighty unknown whence we came, because of our deep trust in the Truth revealing itself ever as we go, because of these, we have our freedom. Freedom is not given: it is taken. It is not bestowed: it must be earned. Not God himself, almighty in truth and power, can create paradox; and to give man that which can never be held unless taken and earned, would be for God to deny his omnipotence, to deny the deep possi-

Freedom must be taken and cannot be given.

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bilities of his will germinating freedom in the soil of our hearts. The fruit of the Tree in the Midst was withheld among the gifts of the garden that man might be discontent and eager for the knowledge of good and evil, though it transcends his utilitarian needs. If our freedom has not yet answered its *Whence?* it is surely weaving its *Whither?*

Man has not yet justified his inheritance by his wages; but the possibility of better work remains.

Our inheritance is not yet justified in us, nor is our wage yet earned. But the possibility of the fruit in the seed is still strong within us, and our inherited right to win and take our freedom will not deny us our obligations. The soul of the seed is mighty in its possible attainment because strong in the might of its inheritance.

Whence?

And for our peace and hope, it is given us still to ask the questions which the revelations of the evolving universe are for ever answering—

Whence is our inheritance?

Whence is the seed?

FINIS.

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